

The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, OCTOBER 31, 1931

No. 27

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EDITORIALS & COMMENTS

The Communion of Saints

THIS PHRASE of the Creed had at least three different meanings in early Church history. In the original languages, Latin and Greek, the word we translate "Saints" was either masculine or neuter; it might refer then either to persons or to things. The word "communion" means also fellowship, participation, and sharing.

The Christian Church was essentially and primarily a society of persons, sharing things, and united with a Person—Jesus. Christianity was in origin social. Its theology, even at the most simple and naive form it manifested, demanded a reflection in human life of the essential Society which was God—Father, Son, and Holy Ghost. Its life was corporate and not individual. Its temper was always that of a group rather than of its single elements. Even in the constant reference to our Lord, the Church thought of Him not as a man, or even as *the* Man but quite unequivocally as *Man*. He did not become a man but became Man, at the Incarnation.

Now the behavior of the Church as a social organism is an extraordinarily interesting study. It is most instructive to find out how the group called Christians acted and reacted. The characteristic mood was that of a body controlled by the great affirmation—the Communion of Saints. The fellowship of believers constituted the Mystical Body of Christ. Each individual is a "member"—an integral, organic part of a whole, the exact dimensions of which are nevertheless not identical with the living individuals in this world, which make it up as a visible society. We are as Christians caught up into something we did not make, though we may by our membership constitute it. It is Christ who makes His Church. It is His members who constitute the "Communion of Saints."

This fundamental association with Christ in His Mystical Body involved two other equally important truths in action—the discipline of life and the Christian art of living, and the life of worship and of grace. In other words, intimately bound up in the conception of the Fellowship of Holy Persons, are the two corollaries: the sharing of things which become sacred by being offered, and the participation in the Holy Things—the Eucharistic Elements. Faith and Life, Belief and Practice, Dogma and Discipline—all go hand in hand. Each quickens and controls the other. The way Chris-

tians behaved depended on what they believed, just as our actions are the fruit of our actual beliefs today.

All Saints' Day and All Souls' Day call us to rejuvenate and re-stimulate our minds and hearts with these great considerations. First of all, we are to remember that we are members of Christ and therefore of each other: "We being many are one body in Christ, and every one members one of another" (Romans 12: 5). There's not the slightest use in talking about the Christian Faith so long as we think of it in terms of a twofold relationship, between God and ourselves as individuals. It has not two foci but three: not "God and my soul," but God, the Fellowship, and myself as a member. The most unhappy fruit of wrong ideas is wrong action, inadequate conduct, and misguided behavior. When we can repriminate in its full effectiveness the sense of our solidarity as Christians—members of Christ and of each other—then we can no longer assign a primary loyalty or a super-authority to membership in any other of the groups in which our life is conducted—political, national, racial, cultural, economic, or social. The primacy of the claim upon us of our common membership in Christ, if once realized and made effective, would transform our attitudes toward all the perplexing problems of the present world.

AGAIN, the Communion of Saints in the sense of the Fellowship or Community of Believers involves a complete change in our attitude toward ourselves as related to each other. When in his *Preface to Morals* Walter Lippmann pleads for an increase in the growth of an adult and mature view of life, his appeal is emphatically for an ideal which is Christian. It is a childish and naive outlook which sees the Universe in terms of self; envisages people in terms of blame; regards situations with the mood of assigning or distributing condemnation. If there be one forgotten aspect of our Lord's teaching it is just this—His relentless unwillingness to assess blame or to assign condemnation to individuals. Men condemned themselves before Him. He did not exclude, condemn, denounce, or excommunicate *persons* but *sins*. When we are in the way of growing up together "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we

henceforth be no more children" (Ephesians 4:13-14), we will have attained—in and through fellowship together—that ripe spiritual maturity where love can be detached, and our judgments unwarped by reference to self.

We are members one of another. No ill that affects one can really be alien to any other member of Christ. No good deed, no wholesome and unselfish aspiration, no impulse for good, no single act of sweet and simple generosity for His sake, but has its fruitful repercussions, its rapidly increasing references to the whole Body of which Christ is Head. We can neither be good or do good, nor be bad or do evil, by ourselves. We live in each other. We are part of each other. Others are part of us—the "noble army of martyrs," the Holy Apostles, the Saints known and unknown to us. The good I do, I do in part—for all good done by others has its share in influencing, heartening, and stimulating me; all good I do has reference to all others, too, as recipients of its effects. As my strengths are social, so are my weaknesses—both in origin and in results.

At times of dryness and temptation, of bewilderment, doubts, and difficulties, I can rest secure in the sense of the fellowship. I can let down and release the tension of effort, not by way of surrender or of defeat, but in order to renew my strength, to steady my nerves, to reinvigorate my energies, for I am not alone, nor by myself. I *belong*. Others care besides myself, and these others are as myself: they have fought, the Saints of God, and triumphed; they have been through the mill too. They have had their temptations and perplexities, their doubts and difficulties—and surmounted them. And they still care—even about us all who are in the present stage of the battle. The throb of sympathy, of understanding, of participation and sharing pulses through the whole Body of Christ in all its members—in the holy, the not-yet-holy, the far-from-holy, the indifferent, the careless, the despairing. In mutual prayer the life current reestablishes the contact of lonesome items in the scattered Body with the Head and with all its parts. Prayer is the great circulating medium whereby the vital forces and personal energies of the loving God both effect and express His will in us, both affect us and impress His will on us.

THE Communion of Saints is no metaphor. It is the liveliest and most potent of spiritual truths. It is the reason and basis both for our sharing of the things which God has given and we offer to Him to be made sacred—as the Prayer for the Church reads: "We beseech Thee to accept our alms and oblations"—and for our participation in the Holy Things, the Communion of the Body and Blood of Christ.

All Saints' and All Souls' days symbolize one aspect of the Communion of Saints, membership in the Fellowship of Holy Ones, living and departed. But "Communion of Saints" means also sharing in things which by being shared become holy, and also participation in the Holy Things, the Blessed Eucharist. Our sacrifice of prayer and thanksgiving, our sacrifice of things given and offered, have their ultimate reference in the stupendous fact that we have been made members of Christ, and therefore constitute His Body Mystical—the Fellowship or Community of Saints.

In Him and His Mystical Body is a unity of believers impossible for us to fathom. There are no lost elements in the Divine Economy. All those near and dear to us are so because they are dear and near in Christ. If they have departed this life in His faith and fear they are in Him the nearer and dearer. Our fellowship is not only with those whom we have known or do now know, for its bounds exceed the grasp of

our puny minds. His Church here is the arc of an incomplete circle of which the full span is the cycle of His Infinite, inclusive, and potent love embracing all men who are His and excluding those only who exclude themselves. "I believe . . . in the Communion of Saints." Faith is life, and our life together should be the evidence of that faith.

AS THE third winter of widespread unemployment approaches, it is clear that many of our fellow-citizens are faced with impending hardships, privation, and downright suffering in a measure difficult to associate with our own country. The President

Federal Aid for Relief has called upon us all to contribute as generously as possible to local relief funds, and has appointed a com-

mittee of able men, headed by Walter S. Gifford, to coöperate with local agencies to this end. It is a worthy endeavor, and one that will win the support of public-spirited Americans everywhere. The principle of local aid is a sound one, but there is a growing conviction that in some communities, whose resources have been drained almost to the vanishing point by industrial inactivity or agricultural reverses, coupled with bank failures and other economic factors, local effort cannot be adequate to meet the needs of the community, and federal aid becomes imperative.

Unfortunately there does not seem to be available any satisfactory body of facts on the basis of which to determine in advance the degree to which federal aid in relief of unemployment may be required; but it is apparent that when Congress assembles in December this question will be the subject of sundry legislative proposals, and the danger of the passage of unwise enactments, involving the wasteful expenditure of federal funds to the detriment of local initiative and the breakdown of local responsibility, will be great. Special interest therefore attaches to a plan of federal unemployment aid proposed by William Hodson, executive director of the welfare council of New York City, in the November *Survey Graphic*. Although Mr. Hodson expresses only a personal opinion, his background of five years at the head of an organization made up of the 1,200 welfare agencies of New York City and three years as director of social legislation departments in the Russell Sage Foundation, together with his earlier experience as head of welfare departments in Minnesota and as president of the American Association of Social Workers, entitle his words on this important subject to careful consideration.

Briefly, the Hodson plan contemplates first an immediate and impartial study, under federal auspices, of the ability of communities throughout the country to meet their relief needs. If, as he anticipates, this survey reveals the need of federal appropriations to supplement local programs, Mr. Hodson urges the application to this need of the principle of federal grants-in-aid, which has been successfully employed in child welfare activities, the good roads movement, and other fields in which the government has coöperated with state and local agencies. Such grants would include provision for adequate administration, under local direction, as well as for relief.

Of the advantages of this plan over one by which "millions of dollars are appropriated to be distributed on some rough measure of equity, such as population, and without the most careful and discriminating type of administration," Mr. Hodson feels that

"the first one is that the principle of local administration of local affairs is preserved—there is no real danger of federal bureaucracy. The initiative of the states is insured and their

active acceptance of local responsibility encouraged by requiring them to match federal appropriations with their own. Moreover, without jeopardizing local autonomy the federal government through its visitation and inspection can focus upon local administration the broad experience and expert knowledge of a central authority.

"Grants-in-aid can be appropriately extended to unemployment relief and the difficulties of 'pork-barrel' legislation avoided, provided broad authority coupled with wide discretion is vested in the administering federal agency with only such general limitations and restrictions as experience with this type of aid has proved to be necessary and beneficial. Obviously, however, the usual requirement that the locality match federal appropriations dollar for dollar must be modified by leaving the manner and amount of matching to the discretion of the administering authority."

The suggestion is one that will commend itself to many who feel that federal aid in this crisis may be necessary to supplement local endeavor, but who are opposed to the principle of the dole, or to any plan that would administer relief in a bureaucratic manner, to the detriment of individual initiative and the breakdown of local responsibility. Whether or not Mr. Hodson's plan is feasible in detail, we leave to those whose experience makes them competent to judge, but we trust that his suggestion will receive the consideration it deserves, and will at least provide a working basis for reaching a solution to the immediate and pressing problem of nationwide unemployment relief.

IT IS a matter of rejoicing that the notorious Capone has finally been convicted of something that carries a prison sentence, even though it was necessary to use a left-handed and round-about method to accomplish that object. Judge Wilkerson is especially to be commended for his refusal to allow the ambassadors of the underworld to bargain with the Department of Justice, and for his insistence that the trial be carried through to its logical conclusion.

Justice
in Chicago

We wish that we might extend our commendation to the city of Chicago, but we cannot see that that remarkable community has had any effective part in bringing the obnoxious gang leader to justice, nor do Chicago courts and police show any notable signs of reform, despite the efforts of a crusading mayor. Not only have we failed to hear of any important recent convictions of gangsters in the Windy City, but we read that a Chicago court has actually refused to grant extradition in the case of a racketeer wanted in Wisconsin on a charge of murder.

Chicagoans may continue to attach to their motor cars plates bearing the legend "From Chicago—and proud of it!", but they have much more house cleaning to be done before citizens of other communities can feel that they have real justification for such a boast. All honor to those Chicagoans, including many prominent Churchmen, who are making every effort to accomplish that Herculean task. May it be accomplished in our generation!

THE Brotherhood of St. Andrew is to be heartily commended for the subscription campaign that it is planning to undertake on behalf of the weekly Church press during the week of November 8th. Acting through local chapters of the Brotherhood and other organizations of young people, the Brotherhood and the Church Press present to as many Church people as possible the merits of the four Church weeklies, with an invitation to subscribe in each case to the one which appeals most strongly to the individual.

We hope that this plan will be widely followed throughout the Church, and that its results will be felt in greatly increased support of the Church press. This, in turn, cannot fail to result in a renewed impetus to the national work of the Church, a breaking down of parochialism, and a widening of the vision of our people.

WE ARE publishing herewith the text of a diocesan canon providing for the establishment of the marital court contemplated by the new Canon 43, drawn up by Gen. Charles M. Clement for the diocese of Harrisburg. If such courts are to be set up in dioceses and missionary districts throughout the country, it is obviously desirable that there should be a similarity of structure among them. We therefore commend the proposed Harrisburg canon to the study of chancellors and members of conventions in other jurisdictions, so that the entire Church may have the benefit of constructive criticism of this measure.

A DIOCESAN MARRIAGE CANON

THE following is the text of a canon drafted by Gen. Charles M. Clement, of Sunbury, Pa., to be submitted to the annual convention of the diocese of Harrisburg. It is perhaps the first attempt to draw up diocesan legislation establishing the marital court contemplated by the revised Canon 43 of the general Church, and so is of considerably more than local importance.

The proposed diocesan canon is as follows:

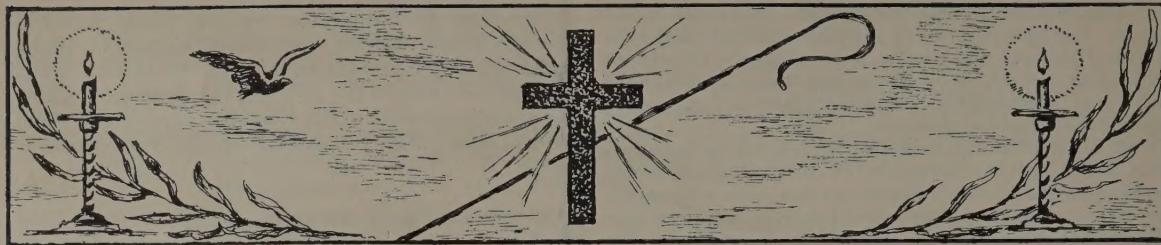
Section 1. There shall be an Ecclesiastical Court in Marital Relations, composed of three Presbyters and three Laymen, members of the Diocesan Convention who shall be elected annually in the same manner as other Diocesan Officers. The Secretary of the Diocese shall be *ex-officio* the Clerk of said Court. The said Court shall have authority to adopt rules and regulations governing its procedure.

Section 2. The Clerk of the Court shall procure at the cost of the Diocese a docket in which he shall record all the proceedings and findings of the said Court and the judgment of the Bishop as entered thereon. A certified copy of said record in any case, certified under the seal of the Diocese, shall be the sufficient proof of all the facts and of the judgment therein set up and shall be sufficient authority to any Minister of this Diocese to marry the petitioner, if the judgment be in his favor, as if he had never previously been married.

Section 3. The Ecclesiastical Court in Marital Relations shall have jurisdiction over all matters made subject to the jurisdiction of like courts by Canon 43 of the General Convention, "Of the solemnization of holy matrimony."

Section 4. Upon the petition of either party, after due notice to the other party in such manner and form that the rules of said courts may provide, the court shall proceed to hear and determine the right of the petitioner to have his or her said marriage declared null and void by reason of any of the impediments to marriage prescribed in Section six of Canon 43 of the General Convention. If the Bishop approve and confirm the finding of the Court he shall enter judgment accordingly, and a certified copy of such judgment shall be sent by the Clerk of the Court to the petitioner.

Section 5. The Court shall entertain the petition of any member of this Church domiciled in this Diocese, married either by civil authority or otherwise than as the Church provides, for the recognition of communicant status or the right to apply for Holy Baptism or Confirmation. After due hearing upon such notice, as may be required by the rules of procedure, the Court, having made due inquiry into all the facts relevant thereto, shall make its finding. If the Bishop of the Diocese approve the finding of the Court he shall enter judgment accordingly and notice thereof in writing shall be furnished to the petitioner by the Clerk of the Court. A certified copy of such finding and judgment, if in favor of the petitioner, shall be sufficient authority to any Minister of this Diocese, at his discretion, to bless the parties to said union.



Feastday of All Saints

By Mrs. Arthur L. Collins

JDREAMED I saw two little old monks, one in a black habit and one in brown, Friar Juniper and Laurence, the Cook of Paradise. They talked together like a pair of marionettes; good Brother Laurence gesturing with a mixing spoon, Juniper, with an empty tray—which he forthwith forgot and left under a bush.

Arm in arm, still chattering, they turned and went off through a gate in the wall, like the door of a convent farmery. All I heard, before they disappeared, was that Juniper "would serve as usual."

The air was a benediction, moted with gold like a fine mist. A scarcely perceptible breeze stirred the daisied garth.

A table so long it stretched out of sight was decked with fruit such as never swelled in tropic lands of earth, globes of such fabulous perfection I feared to touch them, lest they vanish.

Was that a sound in this blessed quiet? . . .

Through the gate whence the Friars had gone came Teresa, who looked tall, but was not; clothed in silvery white, as befits a Bride of Christ. Serenity sat upon her coif-wreathed face and starry eyes, that saw God amongst the pots and pans while yet on earth. The keys at her girdle made a delicate music when she walked and surveyed the table, up and down. . . . Then she was gone.

I was left wondering if I had truly seen this bright presence, when pot-bellied little Juniper, the Plaything of God, came back after the tray he had forgotten. His raggedy beard was blown askew through unwonted haste. (Foolish Juniper, and all Eternity to spare.)

Then there arose a hum of distant voices, with here and there the grace note of gentle laughter, medicine of Saints as well as souls. The Holy Ones were slowly mounting the hill to the feast.

The table had a welcoming air, spread beneath a giant beech with leaves like burnished copper, through which showed the cerulean dome of this Roofless Land, like a tracery of stained glass.

Our Lady Mary first appeared, and took her place at the head of the board. At her light step, the grass blades trembled and took on a newer green. My heart leapt because she wore a blue mantle, thereby seeming the more familiar and homelike; and also because she had chosen the Nazareth age. (All the Saints choose the age they want to remain when they come here, I have heard.) Perhaps she chose that age to remind her graciously of those years, when for love, she house-upside-downed for a lost penny, patched a Little Boy's coat until there was none of it left to mend, and all by a tiny candle that must serve to light the whole house. . . . But, no lights are needed here, nor roofs, nor sky, because God is everywhere; and who has God in and round about him needs naught else in Heaven or earth.

I knew Saint Peter by his keys, rough fisherman's garb, and shaggy brows shading eyes like glowing coals.

And still they came, the Saints of all races and all climes: in torque and tonsure, mitre and crown, and maids with their hair unfileted, flowing down like water.

As no one noticed me, I walked until I came to the other end of the table. By the time I got there, I saw the Blessed Francis coming. At his approach, his companions all turned toward him, as green things to the sun; then they regarded the empty place at this end of the table.

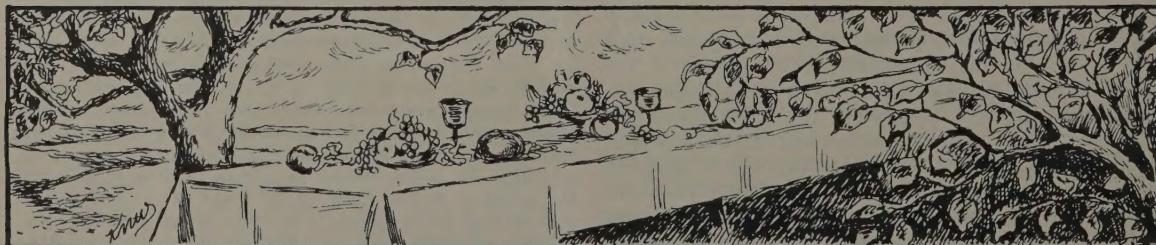
Where is the Greatest?" they all asked Francis, because he always knew more about Him than anybody else.

I do not think that He will come," he answered.

Why?" came from different corners of the table.

Saint Francis sat down full carefully, lest he wake a young coney who was asleep in his pocket, then said:

The Greatest is away, looking for Judas again."



Illustrated by Kathryn Nicholson Wiest.

Missionary Work in the American Church*

By the Rt. Rev. Frank W. Creighton, S.T.D.

Executive Secretary, National Department of Missions, and Bishop of Mexico

CHRISTIAN missionary enterprise in the United States of America may seem to some a work of supererogation. With so much to do in a world largely unmindful of the Christ, with millions to be reached with the first news of Him and His Gospel, we deliberately dedicate a large part of our missionary effort to our own land with all its great advantages and opportunities.

We remember that we are the one great nation born Christian. All the others have been converted from Paganism. Our forefathers were religious enthusiasts. Most of them came to these shores to give full play to their religious convictions. They wanted to worship God according to the dictates of their conscience. The institutions they fostered and founded had Christian character. Their lives were ordered by Christian precepts. The Church, whatever its doctrine or polity, was the dominant force in the formative period of our American social structure. From that background and heritage we have risen to our greatness and power. And despite so many evidences of indifference to Him, we may say with conviction, "What hath God wrought!" We are challenged by our very strength righteously to maintain our Christian character, and to fulfill our spiritual destiny both for our own, now heterogeneous and conglomerate people, and for the world which with confident appeal is looking to us for consecrated leadership. Domestic Missions is our Church's answer to that challenge.

I do not believe that the National Council had in mind any thought of relative importance in the character of missionary enterprise when it created the Department of Domestic Missions. Nor was it merely calling attention to a difference in terms used to designate the same thing. I think, rather, its action was the frank recognition of a situation so important in its implications and possibilities as to require a special emphasis stronger if unhampered by administrative relations with other departments whose responsibility for missionary work in other areas and of other character requires a somewhat different method of administration and approach.

In our phenomenal growth to present strength and greatness we have not maintained the same spiritual zeal shown by our forefathers. We have given relatively scant consideration to certain areas and racial groups. We have shut our eyes to certain fundamental weaknesses and taken them for granted. In many instances we have not only *not* held America for Christ, but we have lost ground. I do not mean that the Church has been indifferent (for it has not), but the nation as a whole has. And I do not say these things, in this general way, to indicate any discouragement or to suggest that our situation is unduly serious, but simply to emphasize our opportunity to render a real service to our nation and through her to the world.

These United States have a spiritual as well as a political and economic destiny. And the measure of greatness in any nation is not in the things she neglects or the weaknesses she creates in one part of her social structure that she may be strong in others, but in her corporate vigor, in the just distribution of the elements which make for real greatness, in the diffusion of her blessings. And that applies to her spiritual resources and capacities with greater force than anything else. We want America for Christ and every man, woman, and child within her borders. We want the spirit of Jesus Christ to rule our nation, in city and country; on the Indian reservation and in Appalachia; in Negro areas, and among the Foreign-born; in our national polities and in our relations of whatever character with each other and with other peoples. And when we consider what the Church is doing as her part through Domes-

tic Missions toward reaching that goal, we can thank God and take courage. . . .

CHARACTER OF DOMESTIC MISSIONS

THERE are two kinds of ecclesiastical areas receiving grants from the General Missionary Funds of the Church, *i.e.*, Aided Dioceses and Domestic Missionary Districts. The fact that work of special character is recognized as truly missionary and supported wholly or in part by missionary funds evinces the acceptance of a principle governing and defining all our Domestic Missionary work, *viz.*, that when it is missionary it should be so recognized without respect to geographical location or ecclesiastical designation and wherever there is pressing need or real opportunity. That principle is rigidly followed in your Department of Domestic Missions in recommendations for appropriations. Naturally, bishops and diocesan councils being human and sore beset by diocesan expenses and uncertain income, there is, at times, a difficulty in making a distinction between diocesan and general Church responsibility. Every case of pressing need or real opportunity does not necessarily imply general Church obligation. Very often it is clearly diocesan. There are times when it is exceedingly difficult and embarrassing to make that plain to diocesan authorities.

I. AIDED DIOCESES

Missionary work of the general Church is carried on in forty-one continental dioceses at a cost of \$264,698. It is only fair to say that in some cases appropriations are not made for maintenance of work, but simply for salaries of workers. In many cases these salaries are for women missionaries supported by the United Thank Offering and are authorized by the executive board of the Woman's Auxiliary before appointment is made by National Council. . . .

Some of these appointments and salary appropriations are simply for such time as may be required, by the dioceses concerned, to take them over. Recently letters have been received from two bishops of Aided Dioceses stating that they expect within a very short time to assume full responsibility for all their missionary work. I am frank to say that I conceive it to be part of the duty of your secretary to command and urge such a course where it seems advisable. It is good for the diocese concerned to be responsible for the missionary work within its own borders and it has a salutary effect upon contributors to the missionary funds of the Church. There is an inspiration in knowing that a missionary project can achieve diocesan or *self support*.

On the other hand there is a vast amount of purely missionary work now being done in dioceses which, obviously, is the obligation of the whole Church. Some of it because of its character and importance and some of it because of fundamental diocesan weaknesses which need not be emphasized and flaunted by a Church big enough and strong enough to extend Christian help and encouragement to its weaker members through authorized channels. Because a diocese, for reasons which never can be charged against its present bishop or diocesan authorities, is too weak to do its own missionary work is no reason why that work should remain forever undone. It may be of even greater importance in such a diocese than in a missionary district frankly dependent.

Nor should a diocese be held entirely responsible for work of a special character, important enough to be the responsibility of the whole Church, simply because it happens to be within the confines of a diocese and not a missionary district.

Rural Work

Much of the work in Aided Dioceses is in rural areas where the services of the Church are in part supported for people too

* An address delivered at the Joint Session of General Convention, Denver, September 18, 1931.

few in number entirely to support themselves. Despite the enormous influx of people to urban centers, which is a baffling characteristic of American life, there are still in the United States 60,000,000 people who live on farms or in villages. To neglect them, to abandon work which cannot support itself, which in many cases is a financial liability to the Church, would be a kind of spiritual blindness of which this Church does not propose to be guilty. We need not refer to the great and constructive leaders produced by the farm and village or small town, we need simply to remind ourselves of the ever broadening stream of youth flowing from the country to the city to take its place—in our social fabric, making it and moulding it, giving it character—to see our plain duty. And where the diocese obviously cannot maintain that kind of missionary work, it becomes the duty of the general Church to assume it.

Mountain Work

Then, too, entirely within diocesan boundaries there is that unique area of Appalachia—the Southern Mountains. Dr. John C. Campbell, of the Russell Sage Foundation, once said that "more things are known that are not true about the Southern Highlands and the Highlander than about any other section of the country or body of people." The impression has gone abroad that they are a dirty, ignorant, shiftless race of feudists and moonshiners, steeped in religious fanaticism and utterly worthless. If that were true, it ought to stagger Christian America and impel the Church to the greatest missionary effort in its history. Fortunately, it is not true. It is simply one of those general statements which are made as the result of particular contacts with some special cases. Before any general condemnatory statement is made about the mountaineers it were well to remember the contribution those humble mountain homes have made in fearless, independent, and intelligent men and women to American life and vigor. It were well, too, to remember the stock from which they sprang. For these people are the descendants of those hardy English and Scots who emigrated to Ireland only to be driven out to these inaccessible mountain fastnesses. What is true of them, however, is serious enough. They are the inevitable result of isolation and continued introspection with the attendant stagnation. They may be illiterate because of their lack of contacts with the outside world, but they are not ignorant. Young and old they are hungry for education. And the Church through its mountain schools is establishing contacts leading to an appreciation of the gospel of the larger and more abundant life in Christ received by us not to keep but to make known. We are at work in seven dioceses. We have 130 workers, fifty-four churches and missions, and twenty-six schools in the southern mountains.

Recently I asked the bishop of one of these dioceses how I might reach one of his schools. He said I should get down from the train at a certain station, take a stage for twenty miles and then I would be only eight miles from the school. Despite these handicaps of distance and inaccessibility your loyal missionaries carry on through mud and snow and under discouraging conditions, visiting and ministering, conducting services, and administering the sacraments in a missionary area almost at the doors of our great Eastern cities.

Negro Work

Practically all of our Negro work which has not reached the point of self support is in the Aided Dioceses. This, of course, is outside of the splendid American Church Institute for Negroes which is not directly affiliated with this department. Our Negro work, apart from the Institute, is not nationally organized. You appropriate for it \$84,412 and that sum is divided among twenty-two dioceses and one missionary district, Oklahoma. There are 110 workers among Negroes and there are thirty-one Negro Church schools outside the Institute, and 117 Negro churches and missions. We have not yet reached that state of progress in our work among the Negroes which warrants any great degree of satisfaction. We have no settled policy, nor any survey of sufficient detail or scope to serve as a guide. Treatment of our Negro members and the degree of their inclusion is diocesan responsibility, and privileges are not the same in all the dioceses. It is my hope that the way may be opened for some centralization of authority, compatible with diocesan rights, which may lead to a settled policy and an equitable treatment of our Negro Churchmen both clerical

and lay. One kind of Church for one race and another for another is not going to produce the same high level of Christian self respect. One group has too pathetically far to go to reach it.

Despite these drawbacks and hindrances much has been achieved of which we may be proud. We have no group of worshippers more intelligent in their part in the services of the Church than our Negro members. Our Negro clergy are in the main a credit to the Church and they are only waiting for the equipment and leadership necessary and the certainty of our serious interest in them, not racially but as fellow Christians, to push this Church forward into its rightful position of importance among a people of surprising versatility and infinite capacity.

Other Races

With the exception of El Paso, Tex., and Phoenix, Ariz., where we have work for Mexicans, all our work among other racial groups aided by the missionary funds of the general Church is in dioceses. Unfortunately, we are doing nothing for the 65,000 Filipinos in this country. We have five Japanese centers: St. Mary's, Los Angeles; St. Peter's, Seattle; White River Valley Mission, near Kent, Wash.; and Christ Mission, San Francisco, and at North Platte, Neb.

Our approaches to the Chinese are limited to San Francisco and Oakland through the devoted efforts of the Rev. Daniel G. C. Wu, the only Chinese priest in America.

In all these missions there is a ready response to the Church's teaching and a determined effort toward self help. I am sure, however, we shall want to undertake much more; having in mind that whatever we do for these groups, Filipino, Mexican, Chinese, and Japanese within the United States, by way of providing suitable buildings in which they may worship and carry on their activities or by assisting with the salaries of their priests, we are doing for the future America. For the second or third generation, whatever be its racial characteristic, is destined to be American.

II. MISSIONARY DISTRICTS

IN ADDITION to the Aided Dioceses there is that more romantic and appealing field west of the Mississippi in which is located our fifteen domestic Missionary Districts. For this work we appropriate \$639,880.

With the exception of some few dioceses where conditions are somewhat similar, this work is unique and cannot be compared with the Church's normal work as most of us know it and have a part in it. It has been said that rural work is no different from any other kind of Church work and to differentiate it from work in the city is to make an invidious distinction. I cannot subscribe to that opinion. Nor can I subscribe to the view that the distinction between dioceses and missionary districts is mainly technical. Work in missionary districts is entirely different, requiring different methods and more support, and effort of an entirely different character. Much of our work in districts, technically, can be termed rural. But it is not the kind of rural work we are familiar with in tillable areas, settled, however sparsely, for hundreds of years, with their small, well organized communities in touch with cultural and religious advantages. No such conditions exist in the vast areas where your domestic missionary work is carried on in the districts. There, you may travel hundreds of miles through arid desert and narrow valley, past isolated ranch and lonely homestead, with a handful of devoted missionaries to minister in areas as large as a dozen eastern dioceses. This is true of Idaho, Nevada, New Mexico, Arizona, and parts of Utah and Wyoming. It is true also in the valleys of Spokane, and the plains of North and South Dakota, North Texas, Oklahoma, Eastern Oregon, Salina, and Western Nebraska. . . .

Here, too, in our domestic missionary area are the vast majority of our aborigines. This is no place for a dissertation upon our treatment of them or the series of causes leading to their present condition. But, if our Indian friends, through force of circumstance, are today wards of the government, they are in larger measure wards of the Church. It isn't a happy thing to recall that today less than forty per cent of the American Indians are Christians. And although they are still segregated on reservations, it is becoming increasingly evident that, without losing racial characteristics, they must be given a place in normal Christian American society to which they

(Continued on page 892)

The Church at Work*

By the Rt. Rev. Hugh L. Burleson, D.D.

Assistant to the Presiding Bishop

AS I sit before this microphone, talking into a little round hole and wondering whether anybody really can be listening to me, I am reminded of an experience which occurred in my early ministry, when, just as I announced my text, every light in the church suddenly went out, and I was left to carry on as best I could, addressing an unseen audience. Perhaps it was not a bad preparation for the present ordeal, which I hope may be less wearing on my nerves and more fruitful to my hearers.

I wonder why you are listening tonight. Some of you, perhaps, because you have heard that a bishop is to speak, and are wondering what he may have to say; still others of you are interested in the Church; and some really believe in Missions. Believing in Missions is largely a matter of knowledge, which later grows into conviction. I assume that every decent person wants to do at least two things: first, to be loyal to the organization or enterprise to which he is committed; and second, to give help where help is really needed. But of course we must know about the need. A starving child in the alley just behind your house makes a much greater appeal to you than a thousand starving children in China—because you know that first child.

Radio should be a great help in spreading missionary information. It levels barriers and ties the ends of the world together. It makes it possible for a single voice to reach a million homes. It is one of our modern miracles. Therefore, we are employing it at this session of the General Convention of the Church in order to present what we know to be a great cause.

First, I am to tell you in a general way about Missions. When I say that, I think I can see some of you reaching for the dial, in order to turn it and find something more interesting. But wait just a minute! Give me and Missions a chance, won't you, please? I have only fifteen minutes to present what I am sure is the greatest subject in the world.

Let me make a typical American appeal—that is, if we Americans really *are* the dollar-worshipping morons which some of our critics declare us to be. There are three great world enterprises which center in America. They are: the Standard Oil Company, the British and American Tobacco Company, and the Missionary enterprise of the Christian Church. Do you realize that the latter covers more territory, employs more agents, touches more lives, and spends more money than either of the others? As a business undertaking, Missions take first rank. This surely means something, though the mere spending of dollars is not in itself a commendable achievement. The fact, however, that Christian men and women are willing to give those dollars for that purpose—and not only their dollars, but also their sons and daughters—surely proves *something*.

Next, I would emphasize that wherever Missions have gone, education and civilization have followed. Perhaps you are not very keen about some of the features of our present-day civilization. I am not, myself. It certainly has its seamy side, but which of us would be willing to return to barbarism? Even Russia, who thinks herself in a position to do whatever she will, and to make the kind of world she wants to live in, is seeking—with toil and sacrifice—the material fruits of civilization.

It should not be necessary to prove that Christianity promotes civilization. The Bible itself has been one of the greatest educators and civilizers of mankind. There was no written language among the Sioux Indians until the missionaries reached them; now they have Bibles, Prayer Books, Hymnals, and even a monthly religious paper in their own language. The same has been true in hundreds of other instances. Dr. Livingstone took modern medicine into Africa, and Charles Darwin was so impressed with the transformation wrought by the

missionaries among the degraded inhabitants of Tierra del Fuego that he became, thereafter, a yearly contributor to the Church Missionary Society. I think we need not further argue this point.

My third assertion is that the message and example of the missionaries have made the world cleaner, sweeter, and safer. The story is told of a group of sailors from a shipwrecked vessel, who, after long hours in a small boat, managed, just at dusk, to reach a little island. They knew nothing of its inhabitants, and feared the worst. With such weapons as they could lay hold upon, they were marching through the bush when they saw a clearing ahead of them, evidently an inhabited village. The officer who was leading them pushed ahead with uncertainty and fear. His comrades followed. Suddenly their leader raised a shout, saying: "Come on, boys! It's all right! I see a building with a cross on it." And it is true that wherever that cross has gone, it has stood for brotherhood and peace.

SECOND. Now all this is good, but the size of the enterprise, the spread of civilization, even the betterment of the world, excellent as they are, are not the primary reasons for believing in and earnestly supporting the missionary cause. The great reason, for Christians at least, is that Christ wishes it. It was His last command to those whom He left behind to carry on His work. He said: "Go, and teach!" This in itself should be enough for those of us who call Him Lord and Master. It is He, not we, who plans the campaign, and in following Him we march behind the Captain who has never known defeat. If failure came, it was the failure of His followers to follow.

No doubt there are some who say they don't believe in Missions. I imagine such an one before me now. He really doesn't; and, honestly, I don't see why he should. I reply to him: "Quite right, old chap! You probably haven't any religion that is worth giving to anybody else. I think you might be excused until you get a real religion—or better, until it gets *you*. But when that happens, don't try to keep it to yourself—for it won't keep."

This is the vital point which I wish to emphasize: That you, if you are a Christian, can't keep your religion unless you're giving it away. The very essence of Christianity is sharing. Can you imagine Peter, or James, or John, or Paul, not caring particularly whether anyone else heard about Jesus Christ? The story is told of an old Scotsman, who, dissatisfied with the religion he knew, formed a Church of his own. It contained himself, his son, and their two wives; and his daily prayer was: "God bless me and my wife, my son John and my son John's wife—us four, and no more." But does that sound like Christianity? Can it be the religion of "us four, and no more"? Yet I fear that to some Christians it is not much more than that.

Third. It is not my task to tell of the past accomplishments, the present conditions, or the pressing necessities of the missionary enterprise. This could not be done in fifteen minutes—not fully in fifteen hours. Those who follow me at this hour will undertake to deal with some of these things, but I would like to close by telling you a few things which I have seen.

I have seen lives ennobled by being consecrated to missionary service. No greater heroism has been displayed on battle-field or desert-march or polar expedition than that shown in their daily work by missionaries of the Cross. Think of Livingstone and Hannington in Africa, Patton and Judson in the South Seas, Grenfell in Labrador, and Rowe in Alaska—these and a thousand others. It is a long and wonderful roll which one might rehearse, every name breathing courage and patience, faith and victory.

Such lives, of course, transformed the lives of people whom they touched. It could not be otherwise. I myself have stood by a grave-side where we laid to rest a consecrated and devoted priest of God, who had helped to make over the lives

of his people, but who was born a pagan savage, and whose hands had many a time wielded the scalping-knife. I think also of our own latest martyr in China, the Rev. Fung Mei-Tsen, who from the prison where the soldiers were keeping him, and from which he might have emerged by denying his faith, facing his death on the morrow, wrote cheerfully to Bishop Roots, rejoicing that he could witness for Christ, at whatever cost, and asking only that his wife and children might be cared for.

Also, I have seen the Name of Christ glorified in what would have otherwise been very sordid lives. Meager souls have become great by contact with and consecration to Him; for He must shine through us into this world if His light is to reach it effectively. His Incarnation is still going on in the lives of those who try to follow Him. Think, if you can, of a world without His presence in it; but pray, at the same time, that neither you nor any whom you love may ever have to live in such a world.

Surely, we need Him! I believe there's not one of you, whatever his faith—or lack of faith—who would not say with Richard Watson Gilder:

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to Him
And to Him will I cleave alway.

"If Jesus Christ is a God—
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air."

Fourth. Now if all, or even a part, of what I have said is true, what does it mean to you who are listening? I trust, at least, that you will never again speak of Missions with a sneer. Must you not view with kindness, even if not with full sympathy, the efforts of those who, however imperfectly, are at least trying to make Christ known to the children of His Father, in a world which so sadly needs the stimulus, the beauty, and the power of His example? There may be futile missionaries, but the Mission of the Christ is never futile. I know some contemptible Christians, but Christ is never contemptible.

Yet I hope for more than this. I hope you may believe that the greatest power in the world is the Gospel of Jesus Christ in action—the Gospel really being lived, and eagerly transmitted. Wealth, power, wisdom—we could spare them all rather than that. Among the good gifts of life it is the noblest and the most eternal. To lose it out of life would be catastrophe and chaos; but it can only be perpetuated by us, and people like us.

Are you willing to face the facts? Or has this quarter-hour been wasted—for you and for me?

The Yorktown Sesquicentennial

Sermon Preached by the Bishop of Washington at Maryland Celebration

(See news story on page 905)

SUCH an anniversary as this is full of deep significance, as it serves to illustrate the spirit that moved those who laid the foundations upon which the fabric of the Republic is builded. It is a happy coincidence that this anniversary falls within a few days of the one that marks the surrender of Cornwallis at Yorktown. I cannot but believe that both these glowing anniversaries have a deep spiritual significance.

The victory at Yorktown was wrought by men who were moved by strong spiritual ideals. As one surveys the story of the development of our great estate, one cannot be unmindful of the fact that it was born out of a great conviction, the inspiration of which was that God rules in the affairs of men, and that all enrichment and prosperity are founded upon the recognition of His sovereign will and obedience to His divine law.

In these days of swift changes that are testing the peoples and the nations of the world as they have not been tested before, we dare not be unmindful of the part that religion has played in our development and progress. Of late there has been a threatening danger that we were departing from those wholesome customs and practices that distinguished us in days when men were setting up the structure that was to grow and expand into a great and far-reaching Republic.

There is no doubt that our material development and our undue sense of security and our dependence upon our own strength have deflected us from the course that was clearly marked by those who laid the foundations of the state and nation. The purpose that clearly marked the design and purpose of the founding fathers, we have, in these later days, largely lost sight of. We have grown so fast and our proud position among the nations of the world has become so conspicuously great, that we had come, like those of old, to say: "My power and the might of mine hand hath gotten me this wealth."

That there is an urgent need for studying afresh the foundations upon which our vast estate is builded is becoming increasingly evident. The judgment of the highest court in the land, in a notable decision, declared that America is a "Christian nation." There have been times of late when this fundamental fact has been challenged and where the evidences of it in our habits and trends have been tragically lacking.

A more complex situation now confronts us, and we share with the peoples of the whole world conditions that are threatening and fraught with perils of many kinds. Even the flippant and the thoughtless among us are being compelled today to reflect upon a situation that gives us pause. Whether

our habits have been marked by a deep religious and devotional spirit or not, we cannot, in such a crisis as that through which we are passing, ignore those large facts that are immediately related to our permanence, our peace, and our prosperity. However lightly we may esteem it, we cannot deny that a deep and strong religious conviction is indispensable to our life. That "righteousness exalteth a nation" and that "sin is a curse to any people" is made more evident to us today than in other recent times. Statesmanship, however clever it may be in manipulating the large concerns that have to do with the relation of one state to another, is not sufficient. Commercial enterprise, however adroit and marked its genius may be in pressing the claims of our skill as artisans and craftsmen, cannot give us that kind of wholesome prosperity that guarantees to us quiet and contentment. Even our amazing skill along mechanical lines that gives us so commanding a place among the nations of the world is not sufficient so to stabilize us as to insure our security against mishaps and misfortunes. Something has gone out of our life in these later days, and while we are reasonably confident that we shall emerge from the welter of confused thinking that in the present hour hinders our progress and stays our advance, we are bound to believe, in our more serious moments, that something must be done to restore our morale, to deepen our loyalties, and to inspire us to more determined action to restore our household's poise and equilibrium. . . .

We are remembering here today those men and influences that in the earlier Colonial period, a century and a half before the nation was brought to birth, marked and distinguished our early beginnings. These people may have been a simple folk and their contribution, in the light of our present development, may to our vision seem inconspicuous and inconsequential, and yet in the light of our present situation we are bound to believe that they were the possessors of a moral quality, the exponents of a spiritual ideal that must be restored to our habit and practice today. They were homely pioneers and their habits of life as we now view them were widely different from those that marked our day and generation. The world has made, in three hundred years, an advance that bears no comparison with the centuries that have gone before. In this advance America holds an important place. It may be that we have come to our proud position that we may in such a time as the present furnish the leadership and direction to the nations of the elder world. We dare not assume this rôle unless we are filled with the conviction that somehow, under God, we are endeavoring to give fresh affirmation to those principles and ideals that are identified with our Christian faith.

If

By Clinton Rogers Woodruff

SPECULATION as to the future is a widely popular pastime. Moreover, we owe much to the speculations of scientists and philosophers. That way progress lies. Speculation as to what might have happened, if something in the past had not happened or had happened differently, is likewise popular, but whether as profitable is seriously open to question. That magic "if" the publishers of *If*¹ maintain is the key to a historian's paradise. "Every moment of time can be transformed by a will," says André Maurois, and he and his collaborators have each chosen one important moment and proceeded to speculate on what "might have been." The result is amusing, suggestive, original. Through its conjectures about what never happened, but might have happened, it throws new light on history, and "raises a chuckle at the complacency of matter of fact historians."

Thomas Carlyle, according to J. C. Squire in his Introduction, said that an Indian on the shores of Lake Ontario could not throw a pebble a few yards without altering the globe's center of gravity. By the same token, if the Indian refrains from throwing pebbles and occupies a second or an hour in some other matter, such as composing a war song that may later infuriate a tribe to victory, or killing a settler whose vote, were he not killed, would turn an election, or wooing the maiden whom he just lost, it is evident that his course of action may send ripples of event all over the world for ever. He points out:

"As we confront history, happily we do not (as we tend to do with regard to our personal lives) presume that, had it not been for some trivial thing, all would have been better, and even well. Of course, in respect to many things, much depends on the point of view. The supposition, 'If Napoleon had won the battle of Waterloo' (once brilliantly canvassed by Professor Trevelyan) will not arouse the same emotions in the breasts of an Englishman and a Frenchman, and we could hardly expect from a German the response evoked in us by the speculation, 'If Kluck had not turned away from Paris.' But few would pause and sadly think when presented with the conjecture, 'If Sodom and Gomorrah had not been destroyed,' on how much brighter the subsequent human story would have been had the 'calamity' been averted."

What might have happened if Lee had won the battle of Gettysburg is revealed by Winston S. Churchill, and Hendrik VanLoon considers what might have occurred if the Dutch had kept New Amsterdam. H. A. L. Fisher of New College, Oxford, describes Napoleon with a Bible in a Boston meeting house, intriguing with a French Jesuit in Canada, and establishing a federal republic of South America—if he had escaped to America. Hilaire Belloc and André Maurois imagine a France without the French Revolution. The latter makes the Archangel say: "There is no privileged Past. There is an infinitude of Pasts, all equally valid." *America* naturally regards Gilbert Chesterton's vision of a modern world, if Don John of Austria had married Mary Queen of Scots as the *pièce de résistance*.

"That age," he declares, "was not the age of the Reformation. It was the age of the last great Asiatic invasion. . . . The dry wind that drove before it a dust of broken idols was threatening the poised statues of Angelo and Donatello, where they shine on the high places around the central sea; and the sand of the high deserts descended, like moving mountains of dust and thirst and death, on the deep culture of the sacred vines; and the songs and the deep laughter of the vineyards."

Picture the modern world if the Moors had remained in Spain; the British Empire if Mary Stuart had become Queen of England, or France if Louis XVI had not been a weakling; contemplate the fate of Romanticism if Byron had lived to be King of Greece, or the fate of literary criticism if it were learned that Bacon really did write Shakespeare. These are some of the "ifs" which a brilliant group of modern writers regale us with in a volume which the sophisticated and cultivated man will enjoy.

A question that has always intrigued my mind is what would have been the future of the British Empire and of the

world if the English had subjugated the American colonies. What would have been the fate of democratic government; what of Canada, India, South Africa, Australia, the Islands of the Sea? Herein lies plenty of opportunity for speculation. Those who are interested in this general subject, not necessarily the speculation if the results had been otherwise, will find highly helpful the Sir George Watson Lectures for 1928 delivered by R. Coupland (of All Souls' College, Oxford) before the University of London. They have been published under the title *The American Revolution and the British Empire*² and form an illuminating and highly stimulating book which concludes with these suggestive words:

"We have now traversed all the fields of the first British Empire that survived the disaster of 1783, and we have observed in each of them a process of change, a birth of new ideas, an attempt at reconstruction or readjustment. . . . And the farewell thought that suggests itself at the end of the journey is this: Was there only an American Revolution? Was there not a revolution or something very like it in Britain, in Ireland, in India, in the Afro-Caribbean system—an Imperial Revolution which broke out at successive points between 1775 and 1793? . . . Coming first, the American Revolution enabled or rather compelled British statesmanship to 'examine' what was 'left' before it was too late, to discover and provide the new nourishment which the imperial system needed, to advance from the ideas of the eighteenth century towards those of the nineteenth century, and thereby in all the other fields, and in a new colonial field as well, to achieve, sooner or later, a revolution."

ANOTHER speculation in an entirely different field is: "What would have happened if the big foundations had not turned their attention to the study of 'sleeping sickness'" (encephalitis)? A most interesting volume on this subject was recently issued by the Commonwealth Fund³ under the title, *The Treatment of Behavior Disorders Following Encephalitis: An Experiment In Re-Education*, by Earl D. Bond, M.D., and Kenneth E. Appel, M.D. Since 1919 when "sleeping sickness" reached epidemic proportions throughout the world, the problem of its after-effects in children has perplexed physicians, psychologists, and social workers. Teachers, judges, and probation officers, parents, and those in charge of children's institutions, have been mystified when children after this disease suddenly became serious delinquents. The best efforts of these groups to handle the problem have been generally unsuccessful. This book concerns a significant experiment in giving study and treatment to sixty-two children whose behavior disorders were the direct result of encephalitis or resembled the effects of that disease. Harold had "an imp in him" . . . Blanche at home was kept in a cage . . . John threw his shoe through the schoolroom window. Gathered from homes and institutions where treatment of their problems in adult environment had signally failed, these sixty-two children became members of a group under the observation and care of the Department for Mental and Nervous Diseases at the Pennsylvania Hospital. The methods and results thus far, as described in this volume, should be of interest to all who are concerned with children presenting conduct disorders after encephalitis, and they also throw light upon the treatment of many children whose behavior is similarly serious and perplexing.

Certainly a very big "if" is involved in this whole problem.

Still another problem in speculation both as to the past and the future is involved in the question of Prohibition: "If" the older temperance movement had been allowed to develop along the lines it was developing, would real temperance be further developed than it is now? "If" the Volstead Act is repealed, what is the course to be followed? Here is one man who does not hesitate to speculate as to the future. He is Robert C. Binkley, professor of History at Western Reserve. He has written a book which he calls *Responsible Drinking: A Discreet Inquiry and Modest Proposal*.⁴ Shortly after Professor Binkley went to Cleveland he began, he tells us, to think remorsefully of the aid he had once given to the Prohibitionist cause, and the money he had accepted from their

¹ New York: The Viking Press.

² New York: Longmans, Green & Co. \$4.50.

³ 41 E. 57th Street, New York City. \$1.75.

⁴ New York: The Vanguard Press. \$2.00.

campaign fund. He felt that he should contribute "to an intellectual conscience fund, to expiate the offences of having been so certain, upon such slight evidence, that Prohibition would be so excellent a thing for the country. That which he found hardest to forgive was the formulation of the problem of liquor control in such a way that rigidity and dogmatism were encouraged on both sides. This book," he declares, "is the expiatory offering."

No one, so far as I recall, has attempted to explain why every country that adopts Prohibition sooner or later revises its attitude, nor why Prohibition strengthens the Wets, and the licensed sale of liquor strengthens the Drys. This indicates that the Wets and the Drys may both be wrong. Among the questions it raises are: Is there a middle ground upon which the sincere and honest persons of both groups can meet? Is the real solution of the liquor problem to be sought not in the criminal law but in the civil? Can a system of social control be worked out under a civil code, and are the germs of this new system waiting, ready to be developed, within our present laws?

In his concluding chapter which he calls, "A Modest Proposal," he says:

"There are accessible in contemporary America many elements which can be combined to give liquor a place of beauty and dignity in American civilization, comparable to that which wine holds in the better circles of French society. The avoidance of inebriety, the supreme aim of temperance movements, is only the beginning of the discipline which invites development. Never was there a society more sensitive than American society of today to leadership in matters of taste and form. Never was there a continent more thoroughly equipped with the apparatus of cultural contact—radio, magazine, newspaper, and movie. There is an evident yearning toward improving the tone of life, evidenced by the unparalleled college enrolment at one end of the scale, and by the success of snob advertising at the other. Much of the leadership that America receives in matters of taste and art is far below the level to which the people are entitled by their energy and enthusiasm for new and good things. When we have banished liquor as a problem of politics, we will receive it back as a problem of art, a thing to be fitted to the ritual and rhythm of our national life. I do not doubt that in this enterprise adequate leadership will be found, and sane attitudes towards liquor will come to prevail."

If Nevada had not started a competition in easy divorce, it is quite likely we should not have *Men, Women, and Conflict*,⁵ by George A. Bartlett, former judge of the Reno court. Having presided over 20,000 cases of divorce he may be presumed to speak from authority. At least from the point of view of those who believe in the liberalizing of American divorce laws. For one, however, I cannot accept as an authority one who only hears one side of a case. Now that it is no longer necessary to file specific charges in a divorce petition, Nevada experience will be still less impressive, except as to "how not to do it."

Judge Bartlett's views can best and perhaps most fairly be given in his own words:

"Other changes are under way. Birth control is meeting approval in high circles. The archaic rule of comparative rectitude is facing defeat. Mercy and justice to the maimed are creeping into the law. Without doubt marriage is throwing off the shackles of blind intolerance and groping towards a form in which human beings may find sanity and contentment."

SOME idea of Reno's divorce business may be gathered from these figures: Last year 2071 divorces were granted and 35 other marriages were annulled. Divorce seekers spend three to four million dollars. "Imagine," says Mary B. Mullett, a well known feature writer, "a place of its size with 47 hotels, 35 beauty parlors, 25 cleaners and dyers, 120 lawyers! I compared these figures with those for a somewhat larger Iowa town. It had only 5 hotels, 12 beauty parlors, 20 lawyers, and so on."

"Wouldn't it be a good thing," she said to a prominent Reno attorney, "if there were uniform divorce laws throughout the United States?"

"I suppose so," he admitted, "but it would mean assassination for this town."

The divorce colony consists, at any one time, of about 1,000 persons, about 700 being divorce seekers, the remainder relatives, friends, or servants. The average age of the divorce seekers is around 30 years. Most are well-to-do. The largest contingent comes from New York. Other chief sources of supply are New Jersey, Pennsylvania, Massachusetts, Illinois,

and Canada. On an average they have been married about ten years. Two-thirds of them are women.

"If only I had not done so and so" is a saying frequently heard in connection with accidents. It is a different sort of "if" from those we have been considering. To guard against such "ifs" is the purpose of a very active propaganda on the part of educators, business bodies, and naturally of transportation and other utility companies. There is a National Safety Council that has been doing excellent work in this field and the executive secretary of its education division, Idabelle Stevenson, has just published *Safety Education*⁶ which is eminently practical. It is primarily intended for school room use, but it will be found equally useful for group leaders concerned with the promotion of safety programs in the community. Following a general discussion of the national accident problem and how education may help solve it, there are chapters on methods of teaching safety, student safety organizations, safety patrols, accident reporting and inspection, publicity, the safety assembly program, special projects, and safety for school athletic programs. The information essential to safety education is also discussed intelligently.

⁵ G. P. Putnam's Sons. \$3.00.

⁶ New York: Henry Holt & Co. \$1.00. The extra Curricular Library.

MISSIONARY WORK IN THE AMERICAN CHURCH

(Continued from page 888)

may make a contribution out of their own experience and inheritance.

And the character of that contribution is as important a consideration as that of any racial or special group entering our social fabric. This nation can never be spiritually great while the American Indian remains, on the whole, what he is today.

Our Church has been and is tremendously alive to its opportunities in the Indian fields. Our budget for Indian work is \$126,476, divided among fourteen dioceses and districts. Two hundred and forty-three workers are in the Indian fields.

Again we have no settled policy for our Indian work. But the initial step for an exchange of views and methods, and the definition of a policy has come from our missionaries in South Dakota and we are hoping for a co-operative effort and a united advance compatible, of course, with diocesan or district needs, and the views of the bishops concerned.

Your total budget for all domestic missionary work is \$905,578. There are 800 domestic missionaries in continental United States whose salaries are paid in whole or in part from the general funds of the general Church. All believe with all their hearts in the destiny of this land, and all are pledged to its spiritual fulfilment. They are committed to an infinitely greater task than merely holding such spiritual values as we now have. They, with all of us, have accepted the challenge to make America truly Christian, to win every man, woman, and child within her borders for Christ. And there can be no rest for those who believe with all their hearts in Christ and this country, for in no other way can she be truly great and measure up to God's conception of her worth to those privileged to dwell within her frontiers and to a world to whom she may be a redemptive power.

LUX PERPETUA (For All Souls' Day)

GOD bless the happy dead today
Within the jewelled gates,
Who lift up quiet hands to pray
Where golden silence waits.

Serenely safe in His embrace
From heart-break and despair,
They see the beauty of His face,
They rest beneath His care.

The joyous court with angels gleams
Bright rainbow wings outspread,
From His glad heart all glory streams:
God bless the happy dead!

FLORENCE R. MENTER.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE MARRIAGE CANON

To the Editor of The Living Church:

THE UNDERSIGNED would be glad to have someone throw some light on the meaning and purpose of the very last paragraph of the new Canon on Marriage, which reads as follows:

Sec. VII (ii). Any persons who have been married by civil authority, or otherwise than as this Church provides, may apply to the Bishop or to the Ecclesiastical Court of their domicile for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. After due inquiry into all the facts relative thereto, judgment shall be given in writing to the petitioners by the Bishop or by the Ecclesiastical Court acting through the Bishop. In case of a favorable decision, a Minister of this Church may, at his discretion, bless the parties to the union.

The words, "persons married otherwise than as this Church provides," might be taken to mean contrary to the discipline and standards of this Church as already defined in preceding provisions of the canon. But such a construction of the words would mean that in dioceses where the bishop agreed with the original proposal of the commission it would be possible for divorced persons to have what would hardly be distinguishable from a church wedding! All that they would have to do would be first to get married by civil authority and then get the bishop's permission for some minister of this Church to "bless the parties to the union" as publicly and as elaborately as might be desired. It is incredible that the Convention should have had any such purpose, but the words used are unfortunately vague. If, as is probable, "otherwise than as this Church provides" means "otherwise than by a Minister of this Church or of some Church in communion with the same, using the Office provided therefor," for example, by a minister not of our communion or using our Office, then the provision would seem to be superfluous and objectionable. For if the minister through whom the parties to such a marriage wish to receive spiritual privileges has any reason to believe that they have been married "otherwise than as the word of God and the discipline of this Church allows" his course of action is definitely laid down for him in the first paragraph of Section VII. But if he has no reason to believe anything of the kind there is no need whatever for him to refer anything to the bishop or court; unless it be the intent of the canon to set up a new sin of such importance that it *ipso facto* excommunicates the sinner and prevents his receiving Baptism or Confirmation, the sin of having been married by anyone else than a minister of this Church! Thousands of our men have been married by ministers of the denominations because their brides belonged to those bodies, but when was it ever supposed that such an act in any way hurt their "communicant status" or affected their right to receive the sacraments? If the implication of this provision is that all persons not married by our clergy are under such a cloud of suspicion that they must be investigated and reported upon by a bishop or a court before they can be admitted or restored to good standing it is a highly objectionable and impossible provision. Imagine telling a perfectly respectable Presbyterian couple who might be desirous of Confirmation that it would be appropriate for them to apply to the bishop for an investigation of their marriage of years before! But that is the precise suggestion of this canon.

The rest of the paragraph, which provides that a minister of this Church may "bless the parties" to a union which has been investigated and favorably reported upon, is as harmless as it is unnecessary. As already pointed out, if there is any question of the marriage having been contrary to the discipline of this Church the minister is required by the first paragraph of Section VII to refer the case to the bishop. If there is no such question why should not the minister bless the parties, as great numbers of our clergy have been doing for years, without setting in motion the lumbering machinery set up in this canon? Rather looks as if the authors of the canon, having set up a mill, wished to make sure of there being an adequate supply of grist for it. But this provision will hamper rather than help the clergy. Quite often when young people have gone away and

gotten married very informally their parents desire, when they return home, that there should be some sort of Church service to add solemnity and sacredness to their new relation, which is a very easy and helpful thing to accomplish, particularly if in it the parties are called upon to make the mutual promises contained in our regular Office. I am told that the revised Prayer Book of the Scottish Church contains an Office of this kind. But if it were necessary for such young people to apply for an investigation they would never do it, in the great majority of cases, and thus the very proper desire of the parents would be defeated and an opportunity for making an impression upon the young people be irretrievably lost. This whole last paragraph of Section VII had better have died a-borning. Everything of any importance in it is fully covered by the first paragraph.

(Rev.) F. C. HARTSHORNE.

Bala-Cynwyd, Pa.

PLACEMENT OF THE CLERGY

To the Editor of The Living Church:

A SHORT TIME AGO a priest asked me if I would advise a young man to study for the ministry. He told me that several young priests had told him they would not do so. Later I asked a vestryman (a retired business man) if he would advise a young man to study for holy orders. His answer in the negative was most emphatic. He said the Church was losing money and membership because it lacks a system in its placement of the clergy. He was kind enough to say that I was a spiritual man and yet I was without work while men he named were not spiritual and yet they held parishes.

When I entered the priesthood I looked upon it as one big brotherhood. There were High, Low, and Broad Churchmen, but it was a Christian organization, and when a man was ordained it was for service in the Church of God—to preach the Gospel and to administer the Sacraments in the same. I served at one of the outposts for years. My salary—well I gave out of my own pocket and also had friends help out in the running expenses of that place. At that time I firmly believed I was doing Christ's work by staying on and giving myself in that part of the kingdom. I well remember one of the solicitors for the organization of the Church Pension Fund commended me for sticking to this post. I also remember his assurance that some day I would reap a benefit here and later on in heaven.

What I do not understand about the priesthood is the attitude of those who have work toward those who are out of work. Often I have asked myself, Would our Lord act in this way toward non-parochials? If the Church will not provide for its own ministers, why dictate to business men how to provide work for the unemployed? St. Peter betrayed our Lord but he was forgiven and given work to do.

Sunday [October 18th] the preacher using this text: "I am come that they might have life," said there were elements that went to make up a rounded life—Work, Rest, Recreation, Education, Service, and Worship. Later on he quoted our Lord's words: "Bear ye one another's burdens."

I suppose we may never change the text so often quoted and make it read: "The laborers are too many even for such a big harvest."

(Rev.) JOHN V. ASHWORTH.

Bloomfield, N. J.

SUPPORT OF CHURCH PERIODICALS

To the Editor of The Living Church:

IN RESPONSE to your appeal for the support of Church papers we have appointed a secretary in Trinity Church whose duty it is to try to secure subscriptions to the various Church papers. We hope that we might be able to do our bit to show our appreciation of what you are doing so well.

Ossining, N. Y.

(Rev.) FRANK C. LEEMING.

Curate Trinity Church.

[This is an excellent plan, and one worthy of emulation by other parishes.—EDITOR, L. C.]

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"CALLED TO BE SAINTS"

*Sunday, November 1: Twenty-second Sunday after Trinity.
All Saints' Day*

READ Hebrews 12:1-3.

ALL SAINTS' DAY is very sacred to Christians. We remember with gratitude the dear ones who have left us and we look forward to the glad reunion when God shall call us also to the higher life. We know that there is life beyond and we rest upon the promises which assure us that death is "the gate of life immortal." But sainthood begins here. We are "called to be saints" (Romans 1:7). The early Christians were called saints, not because they were perfect but because they were striving after perfection and looking to Jesus Christ that the robe of His righteousness might rest upon them. This blessed day, therefore, calls for something more than memory. We are "compassed about with so great a cloud of witnesses" that we are eager to "run with patience the race that is set before us, looking unto Jesus."

Hymn 300

Monday, November 2

READ I Thessalonians 4:13-18.

OUR sorrow when our dear ones leave us is a godly sorrow which has hope, and hope is a vision of the blessings to come. God in His loving wisdom has drawn a veil between earth and Paradise, and our communion with those who have entered that higher life is through Jesus Christ whom they and we worship together. But we know they are happy in the presence of their Christ and free from suffering. They are growing also, for wherever there is life there is growth; and that growth must be without obstacles since the life of Paradise is not like that of earth but purely spiritual. "They rest from their labors" (Revelation 14:13). And then comes the precious reunion. We shall see each other again and nevermore be parted. We shall see the blessed Christ. Perchance we shall be permitted in some way to minister to those who are still on earth.

Hymn 541

Tuesday, November 3

READ I John 3:1-3.

IT IS comforting to realize that we too, by the loving mercy and redemption of Jesus Christ, may enter the rest of Paradise, there to await the final victory when He shall come again to earth and claim the Kingdom. We are God's sons by birth and by the new birth here and now—a blessed revelation! "It doth not yet appear what we shall be." We cannot grasp the character of the spiritual body, nor could the disciples as they saw the risen Christ. But the joy of it is that we can anticipate a change which shall so mark the new life that the old will be forgotten. We shall be "like Him, for we shall see Him as He is." Those are great and mysterious words, but we can rejoice in and rely upon them even though they are beyond our understanding. With so high an anticipation how real the continued life becomes, and how we earnestly thank God for the bliss of those who have already entered into it!

Hymn 295

Wednesday, November 4

READ II Corinthians 5:1-9.

WE MUST NOT think so lovingly of our dear ones "gone before" that we shall neglect the call coming to us: "Be ye perfect"—so calls the Christ. "Called to be saints"—so cries the Holy Spirit through St. Paul (I Corinthians 1:2). If the early Christians were called by this high name, surely we, who have so many blessings which they knew not, should covet the title. "A saint"—and we feel ourselves individually very far from saintliness. Yet we have two facts to consider:

first, our holiness is the holiness of Christ, the garment of His righteousness; and second, as we strive to follow after Him we will find our desires for goodness ever increasing in spite of our faults, and the sincere desires are themselves a part of our sanctification. To long for and pray for and strive after perfection is a proof of the new life—God's life—Christ's gifts—gradually assuming control.

Hymn 529

Thursday, November 5

READ Romans 7:18-25.

THIS great missionary, the hero of the early Church, at times was perplexed but not discouraged. It was not an instant's work but a gradual effort, sometimes tragically fierce, this growth into sainthood. He was "being saved." So with us there are times when the tempter seems to get the better of us, and while we still see the vision of perfection it seems very far off. Who, then, shall deliver us from the law which wars against our possible sainthood? St. Paul knew: "I thank God through Jesus Christ our Lord." There is our hope and our joy. He is on our side. He longs for us to be righteous and He helps us, but we must show ourselves worthy by fighting. The victory is sure if we persevere and at the same time look "unto Jesus, the Author and Finisher of our faith" (Hebrews 12:2).

Hymn 528

Friday, November 6

READ I Corinthians 1:23-25.

IT IS by the blessed and holy Crucifixion of Christ that precious gifts are given, and by His Resurrection the Kingdom of Heaven is opened. We are His saints, unworthy, but by His loving and divine worth given the merits which are His and brought under His banner. And the blessings of life eternal—first in Paradise and then in Heaven—are assured by the justification given by His rising from the dead (I Peter 1:3). So we know that our loved ones whom God has called unto Himself are His Saints because they were redeemed by the precious blood of Christ and have entered into Life by the power of His resurrection. We cannot reach perfection save through Him; and the mystery of life after death, while not solved so that we can understand, is made certain by the victory proclaimed by the Open Tomb.

Hymn 259

Saturday, November 7

READ Revelation 19:6-9.

ST. JOHN has a vision of the end. The patience and faith of the saints (Revelation 14:12) and their prayers are noted before the Throne of God, and the "fine linen," which is the righteousness of the saints, is the raiment of the Lamb's wife, the Church of God. At last perfect purity and wisdom! At last the voices proclaiming the great and eternal victory! At last the saints welcoming the reign of the omnipotent God and entering in as loved guests to the marriage supper. It is not all figurative. The human hunger will be satisfied. The human struggle will be acclaimed. The triumphant Lord will welcome His own, and the "true sayings of God," that is, the assurances and promises of the ages, will be made clear and will be sounded in the anthem of Heaven. Sainthood will be completed then. We shall be satisfied.

Hymn 56

Dear Lord, I thank Thee for the comfort which Thou dost give concerning my loved ones whom Thou hast called unto Thyself. And I gladly hear and heed Thy call to strive after holiness. Grant me patience and faith; grant me a vision of the great Day; and above all else, clothe me in the robe of Thy righteousness, the marriage garment prepared for eternal life. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

ANYONE who is at all familiar with the present position of Catholicism in the Anglican communion must be conscious of the existence of a certain 'gap' in teaching and practice which, to a much larger extent than is generally recognized, nullifies and renders sterile all the considerable progress which has been, and is being, made. That 'gap' is the absence of insistence upon, and the practice of, mental prayer."

It is to help fill this "gap" that *The Art of Mental Prayer* by the Rev. Bede Frost (Milwaukee: Morehouse, \$3.40, xvi, 269 pp.) has been written. We try to get people to "come to church" in the hope that afterwards they will begin to pray—a reversal of the true order of approach. Even the practice of the Sacraments may have little effect on a soul not fertilized by prayer, and especially mental prayer—a fact too often forgotten. Most of our people pray scarcely at all, and we wonder at the spiritual paralysis of our communion. The Scriptures have been reduced to a battleground of conflicting critics who have buried the Word of God beneath a mountain of trivialities. The devotional and meditational reading of God's Word—which has been so indispensable a factor in making saints in all ages—is today almost unknown, whether among clergy or laity. We have forgotten how to pray "through Jesus Christ, our Lord," supposing that this means simply reciting a string of petitions concluding with that formula. We have lost our hold on the conception of the Christian life as the very life of Christ, the God-Man, in the Christian, reproduced in us sacramentally; hence we have lost our hold on prayer as Christ energizing in us by His Holy Spirit. The one-sided cult of "religious experience" has reduced religion to a series of subjective feelings and impressions—the riot of emotionalism which Luther let loose upon the world.

It is a severe indictment, and most of it true. But Fr. Frost does not merely criticize. Most of his book is devoted to positive remedies. The various forms of mental prayer are clearly set forth—not merely the "Ignatian method" (or rather that one of the many Ignatian methods which is generally followed and which is perhaps least suitable for popular use), but the Franciscan, Carmelite, Salesian, Liguorian, Oratorian, and other methods as well. The difficulties of mental prayer are very helpfully dealt with; the necessity for spiritual preparation and progress, and the means of attaining it are emphasized. There is a fine chapter on the "direction of souls in the life of prayer"—an art of which most of our clergy are woefully ignorant. The all too common spectacle of the blind leading the blind is not pleasant to contemplate.

This is a book which should be in the library of every priest, and which most intelligent laymen could read with profit. It is a much needed antidote against the dull secularism and the sham mysticism which are the besetting perils of religion today. It leads us from the periphery of life to the center where Jesus Christ suffers and reigns. W. H. D.

WORSHIPPING TOWARD CHRISTIAN UNITY. By John B. Cowden. Published by Christian Unity Evangelism, West Nashville, Tennessee, 1930. Pp. 167. \$1.00.

AVERY surprising message, from the heart of American Protestantism. Frankly turning away from all branches of the Catholic Church, since they are described as impossible because of their views on Apostolic Succession, the author, while writing with unquestioned earnestness, yet is perforce compelled to launch his appeal only to the twenty per cent of modern Christians enrolled in the 200 or so groups of modern Protestants. And it is a strenuous appeal, stressing the importance of worship, contrasted with sermons; placing the altar properly as the center of worship; advocating litur-

gical enrichment and expression; urging weekly Holy Communion; backing up each suggestion with an array of historical credentials, and altogether supporting many of the truths and principles of the Holy Catholic Church. It is an unwelcome duty to fault in the least degree such a fine, outspoken indictment of disunion and sectarianism. All the same, its basic theory cannot be true. "Two cannot walk together except they be agreed." There must be at least a foundation of unity in faith before there can be any lasting fellowship in worship. The book would be mightily strengthened had the author urged all who accept the Bible, especially the New Testament, to accept the worldwide agreements in faith and worship observed by the early Christians who compiled the New Testament. The short name for this is the Catholic Faith. The book where it is most clearly outlined today is the Book of Common Prayer. As a sign of the times, however, this message is of unusual value.

JOHN HENRY HOPKINS.

THE CHURCH AND THE BIBLE. By H. L. Goudge, D.D. New York: Longmans, Green and Co., 1930. Pp. 118. \$1.00.

THE REGIUS PROFESSOR of Divinity in Oxford University writes a notable contribution to the Anglican Library of Faith and Thought, in seven short and pithy chapters. Their titles are apt: The Church and the Bible; The Word of God; The Building of the Old Testament; Abraham, or Faith; The Exodus, or Redemption; The History of the Church; The New Testament. Dr. Goudge says in the preface that, "Since about 1875 a greater advance has been made in the critical and historical knowledge of the Old Testament than in all the earlier centuries put together, and that during the same period regard for the Old Testament has among devout Christians steadily declined."

This book shows clearly that the decline is uncalled for, and the author, with ample scholarship and an attractive style, packs his data into compelling pages which sparkle with value. He writes for the laity, and those who are fortunate enough to secure his book will read and harken to their Bibles with increased devotion.

J. H. H.

THE MAKING OF MAN. By W. Cosby Bell. New York: Macmillan. pp. 277. \$2.00.

THESE LECTURES were delivered in part at several theological schools, and in their final form as the Bishop Paddock Lectures for 1929-30, at the General Theological Seminary in New York.

They are concerned throughout with Life—with the Life of Man; Life's Failure, that is, Sin; with the Life of God, coming to bestow life upon man in more abundant measure; the Way of Life being through Faith and Repentance, Sacrifice and Forgiveness, to the consummation—Eternal Life.

The book is written in Dr. Bell's illuminative style, and lends itself freely to quotation. It should bring to many a new understanding of the Christian religion, as the following citations may suggest:

"Ministers, not unnaturally, find it difficult to avoid seeing Him that inhabiteth eternity as a strictly ecclesiastical Personage, the head of organized religion. But God is the creative source not only of the Church but also of the family and the state and the world."

"The ministry of Jesus is a continuation of an ancient effort of God, but his coming means the uncovering of new levels of life and the release of new powers for living it. And it is just Jesus himself who makes and measures the difference. Through him religion finds the opportunity to become Christian religion, enlightened and quickened by Christ. . . . The person of Jesus is so related to God that His historic career is the revelation and expression to us, in terms of human life and action, of the character and will of God." F. L. P.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant News Editor, Mrs. IRENE NELSON.
Literary Editor, Rev. Prof. WILLIAM H. DUNPHY.
Social Service, CLINTON ROGERS WOODRUFF.
Advertising and Circulation Manager, D. A. IVINS.

Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, BRAZIL, CUBA, HAITI, AND MEXICO: clergy, \$3.50; laity, \$4.00 per year. NEWFOUNDLAND: clergy, \$4.00; laity, \$4.50 per year. CANADA: clergy, \$5.10; laity, \$5.60 (including duty) per year. OTHER FOREIGN COUNTRIES: clergy, \$4.50; laity, \$5.00 per year.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



OCTOBER

31. Saturday.

NOVEMBER

1. All Saints'. Twenty-second Sunday after Trinity.
8. Twenty-third Sunday after Trinity.
15. Twenty-fourth Sunday after Trinity.
22. Sunday next before Advent.
26. Thursday. Thanksgiving Day.
29. First Sunday in Advent.
30. Monday. St. Andrew.

KALENDAR OF COMING EVENTS

NOVEMBER

1. Teaching Mission on the Great Commission at St. Mary's Church, Birmingham, Ala.
3. Harrisburg Regional Conference at St. Luke's, Altoona.
5. Harrisburg Regional Conference at St. Paul's, Wellsville.
6. Eastern Oregon Y. P. E. Regional Conference at Pendleton.
8. Preaching Mission at Burlington, Iowa, Bishop Sturtevant, Coadjutor of Fond du Lac, conductor.
9. Quiet Day at W. T. S. Evanston, Ill., Bishop Rogers of Ohio, conductor.
10. International Goodwill Congress at Chicago. Subject, Disarmament—Peace and Prosperity.
11. Catholic Congress Regional Conferences at Grace Church, Newark, N. J., and at All Saints', Ashmont, Boston, Mass.
29. Nation-wide corporate Communion for men and boys, sponsored by National Brotherhood of St. Andrew.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

9. Church of the Nativity, Bridgeport, Conn.
10. All Saints', Buffalo, N. Y.
11. Sisterhood of the Holy Nativity, Bay Shore, L. I., N. Y.
12. Trinity, Haverhill, Mass.
13. Holy Apostles', Hilo, Hawaii.
14. St. James, Washington, D. C.

APPOINTMENTS ACCEPTED

APPLEBY, Rev. BYRLE S., formerly assistant at St. Stephen's Church, New York City; to be assistant at St. Peter's Church, Westchester, New York City. Address, St. Peter's Parish House, 2511 Westchester Ave., New York City.

BAILEY, Rev. CHARLES, formerly vicar of St. John's Mission, Boston, Calif. (L.A.); to be vicar of St. Paul's Mission, El Centro, and missions at Brawley, Calexico, Holtville, Calif. (L.A.) Address, P. O. Box 337, El Centro, Calif.

DEACON, Rev. PERCY R., formerly rector of St. Philip's Church, Norwood, N. Y. (A.); to be assistant chaplain at Sea View Hospital and Farm Colony, Staten Island, New York City. Address, Sea View Hospital, Staten Island, New York City.

DOUGLAS, Rev. D. D., formerly rector of Grace Church, Holland, Mich. (W.M.); has become rector of St. James' Church, Theresa, N. Y., with charge of the missions at Redwood and Alexandria Bay, N. Y. (C.N.Y.) Address, Theresa, N. Y.

GOLDSMITH, Rev. F. W., formerly curate at St. James' Church, Buffalo (W.N.Y.); has become rector of Trinity Church, Lancaster, N. Y. (W.N.Y.)

KURTZ, Rev. RAYMOND A., formerly curate at Church of the Good Shepherd, Buffalo (W.N.Y.); to be associate rector of St. James' Church, Buffalo (W.N.Y.)

LEACH, Rev. DAVID L., formerly rector of St. Thomas' Church, Rochester, N. Y. (W.N.Y.); to be rector of St. Peter's Memorial Church, Dansville, N. Y. (W.N.Y.) Address, 20 Seward St., Dansville.

MAX, Rev. EDRED, formerly rector of St. Andrew's Church, Manchester, N. H.; to be rector of St. Mark's Church, Leominster, Mass.

NOBES, Rev. CLIFFORD E. B., formerly tutor at the General Theological Seminary, New York City; to be on the staff of Sagada Mission, Sagada, P. I.

PARKER, Rev. CHARLES L., formerly assistant at St. Paul's Church, East St. Louis, Ill. (Sp.); has become priest-in-charge of St. Paul's Church, Carlinville, Ill., and associated missions (Sp.) Address, 417 S. Broad St., Carlinville.

SMITH, Rev. HARLEY G., Jr., formerly priest-in-charge of Church of St. John the Divine, Burlington, Wis. (Mil.); has become rector of Church of the Intercession, Stevens Point, Wis. (F.L.) Address, 625 Clark St., Stevens Point, Wis.

WEBSTER, Rev. LEWIS H., formerly priest-in-charge of St. Paul's Chapel, Beachmont, Mass.; to be priest-in-charge of Chapel of the Redeemer, Yonkers, N. Y. Address, 304 McLean Ave., Yonkers, N. Y.

WEITKLO, Rev. O. J. P., Ph.D., formerly professor at Friends University, Wichita, Kans.; has become locum tenens at Trinity Church, Arkansas City, Kans. Address, 404 S. B. St., Arkansas City, Kans.

ZEIGLER, Rev. HOWARD B., formerly priest-in-charge of St. Ann's Church, Morrison, Ill. (C.); to be priest-in-charge of St. Paul's Church, Savanna, Ill. (C.) Address, St. Paul's Parish House, Savanna, Ill.

RESIGNATION

MOSHER, Rev. PHILIP W., D.D., as rector of St. Peter's Church, Niagara Falls, N. Y. (W.N.Y.) where he has served for thirty-four years.

NEW ADDRESSES

WOODCOCK, Rt. Rev. CHARLES E., D.D., Bishop of Kentucky, residence, formerly St. Matthews, Ky.; R. R. 7, Box 66, Louisville, Ky. Office address remains 421 S. Second St., Louisville, Ky.

BURLESON, Rev. E. W., permanent address, Samuels, Idaho; temporary address, St. Luke's Hospital, Spokane, Wash.

FELL, Rev. HORACE R., retired chaplain, U. S. A., formerly of Steubenville, Ohio; 245 Melwood St., Pittsburgh.

CORRESPONDENTS OF THE LIVING CHURCH

MILWAUKEE—Omit, Miss Katherine Black.

DIED

CORNWELL—At Emporia, Kans., October 4th, at the age of 18 years, CORNELIA, daughter of L. L. R. CORNWELL and CORNELIA Hardcastle Cornwell, and granddaughter of Mr. and Mrs. O. B. Hardcastle. Burial and Requiem October 7th. Interment at Memorial Lawn Cemetery, Emporia.

FINLEY—At Troy, N. Y., October 15th, HELEN MARIA, daughter of David and Susan Barlow FINLEY. Burial office and Requiem at St. Barnabas' Church, Troy, October 17th. Committal service at Champlain.

KINGMAN—On Sunday, October 18th, at Walter Reed General Hospital, Washington, D. C., EUGENIA J., widow of the late Gen. Dan C. KINGMAN, United States Army.

RESOLUTION

Harry Knight Gregory

The Bishop of the diocese of Erie and the clergy and the laymen, representing the official bodies of the diocese, in attendance upon the burial service of their esteemed colleague HARRY KNIGHT GREGORY, the chancellor of the diocese, in Trinity Church, New Castle, Pa., adopted the following memorial resolution:

WHEREAS, God in His infinite wisdom has taken unto Himself the soul of our devoted fellow-laborer and dear friend, Harry Knight Gregory, therefore be it resolved, that we herewith express and record our deep sorrow and our keen sense of the great loss which his departure hence imposes upon his near and dear relatives, upon his acquaintances and friends, upon Trinity Church, New Castle, and upon the whole diocese of Erie; that we acknowledge, with great gratitude, his very devoted, most painstaking and highly valued professional services to the diocese of Erie and his exceptional devotion to the interests and work of his parish church and to the welfare and glory of this American Church, and thank the Giver of every good and perfect gift for his exceptional exemplification of the virtues and graces of a beautiful Christian life; and that we assure the greatly bereaved family of our sincere sympathy and of our earnest prayer that God in His infinite love may comfort them and grant them resignation and peace, through Jesus Christ our Lord.

MARTIN AIGNER,
PHILIP C. PEARSON,
CYRUS F. MACKEY.

MEMORIALS

Morton Stewart Lewis Miller

Eloise Lewis Miller

In ever loving memory and gratitude for the lives of MORTON STEWART LEWIS who entered Paradise on October 22, 1920, and ELOISE LEWIS MILLER who went to her rest November 8, 1930.

"And they who with their Leader
Have conquered in the fight
Forever and forever
Are clad in robes of white."

Samuel Tobias Wagner

It is with deep regret that we record the death of SAMUEL TOBIAS WAGNER on the evening of August 7, 1931.

Mr. Wagner, a devoted communicant of the Church of St. James the Less, was elected to the vestry on December 1, 1898, and served continuously until his death. In 1899 he was elected Secretary of the Vestry, and through his untiring efforts the records of the Church were assembled and edited, and a history of the Church was compiled and written by him and published in 1923. This work will be of inestimable value to future generations.

Mr. Wagner was a delegate to the Diocesan Convention for over thirty years as well as representing the parish in many other capacities. In 1920 he was also appointed rector's warden. He was ever ready and willing to give his time and ability to the problems of the parish, and his counsel and advice will be greatly missed. His genial and kindly disposition endeared him to all with whom he came in contact, and the rector and members of the vestry desire to record their sense of appreciation of him and of his great interest in the parish and to convey to the family their sympathy in our common loss.

Mr. Wagner was laid to rest on the morning of August 10th in the shadow of the church he loved and served so faithfully and well.

"Father in thy gracious keeping leave we now Thy servant sleeping."

A resolution by the vestry of the Church of St. James the Less, Philadelphia, Pa., at the stated meeting following Mr. Wagner's death, October 19, 1931.

Julian Edward Ingle

JULIAN EDWARD INGLE (Diocese of North Carolina). Obit. November 4, 1929. "In the fullness of the Catholic Faith." "A Priest Forever." All Souls', 1931.

Joseph Jellyman

(Adopted by the rector, wardens, and vestrymen of Christ Church, Chicago.)

Our friend and fellow-worker in the family of Christ Church parish has crossed the river to the eternal green pastures of God and the elysian fields of paradise.

Coming to Chicago more than three score years ago his Church life began in the old Cathedral parish, where he was a chorister. He moved to this community in 1887, laying the foundation of his beautiful religious life in the dawning days of this parish as a member of the first vestry, continuing to answer the call of Christ as a faithful soldier and servant until called home.

He was a leader in the formation of this parish. On Easter tide of 1889 his voice was heard as a member of the church choir and during the many years thereafter he rendered loving and faithful service of praise and thanksgiving from his seat in the choir until the eve of his last illness. His deep devotion to the interests of the choir, notably to the welfare of the younger members, will always be lovingly remembered by those yet in their youth and those now grown to manhood. To them all he was affectionately known as "Uncle Joe."

When our School of Religious Education was in its infancy his passion for more personal service led him forty-two years ago to join the little band of those who taught the way, the truth, and the life, and he remained through the years steadfast in this simplicity of purpose as teacher until the conservation of his physical strength required his retirement. Yet his love for children impelled him to show a lively interest in the school and religious education activities until the end.

Striving to do more for Christ and His Church he helped to organize the first Chapter of the Brotherhood of St. Andrew in this parish and was an active participant in its diocesan affairs. Broadening his field of labor outside the parish he became identified with the diocesan Church Club in the days of its organization, his presence and service always in evidence in their activities.

Year after year, in annual meetings, this parish delighted to honor him by election as a delegate to the diocesan Conventions and re-election to the vestry. In the midst of all his labor of love he served continuously as a member of this vestry, in which office he rendered faithful and efficient service in his various spheres of usefulness and where his wise counsel was always sought and freely given for the best interests and advancement of the parish work.

To have known him was to love him, because he loved everybody. With a heart of gold and Christian charity towards all he could have no unkind word for a soul. The simplicity of the outward man was a reflection of the inward soul. Worship and work for his Church were synonymous with him. His delightful personality will be fondly remembered. In our common sorrow of his leaving we give thanks to God for this shining example of a Christian life.

Therefore, the rector, wardens, and vestrymen of Christ Church parish, Chicago, knowing well this man whose long life of loving, smiling service is herewith recorded, do now adopt this appreciation of Joseph Jellyman as a proud part of its parochial history, and

THEREFORE BE IT RESOLVED, that this appreciation be spread upon the minutes of the vestry, and it is further

RESOLVED, that a copy of the same be sent to members of the family, and be it also

RESOLVED, that a copy be sent to the Bishop of Chicago.

At a special meeting of the rector, wardens, and vestrymen of Christ Church, called for the stated purpose and held in the parish hall on the evening of Wednesday, October 7, 1931, the foregoing appropiation and resolutions, upon the motion of Dr. Charles J. Scofield, seconded by Ralph D. Stone, were adopted by a rising vote of the vestry.

NEWS IN BRIEF

OKLAHOMA—At St. Luke's Church, Chickasha, the Rev. Kepell W. Hill, vicar, the present edifice is being doubled in size by the addition of a chancel, crossing, and transepts. The work at this mission has been growing steadily since the coming of the Rev. Mr. Hill three years ago. The Rt. Rev. Thomas Casady, D.D., Bishop of the district, is to dedicate the new addition on November 1st.

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OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care of THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

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POSITIONS WANTED

CLERICAL

RECTOR, WITH EXCELLENT RECORD, Catholic, unmarried, consecrated, devoted, efficient, with good common-sense and business ability, for weighty reasons available by first of year for parish, curacy, or missionary work. Address, E-709, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ACCOUNTANT—STENOGRAPHER—TUTOR. Young man needs permanent place with Catholic or Evangelical; no Liberals nor High Churchmen desired. Box B. K.-702, THE LIVING CHURCH, Milwaukee, Wis.

COMPANION, SECRETARY, PERSONAL ASSISTANT, housekeeper. Experienced. American Protestant, 45, unencumbered, healthy, refined, cheerful, dependable. Good reader, amanuensis, shopper, sewer. Will travel. Mrs. FULLER, 323 Back Bay, P. O., Boston, Mass.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST, FINANCIALLY WRECKED, desperately needs immediate work. Highly competent, experienced man. Choirmaster of outstanding ability. Recitalist. Churchman. Excellent credentials. Will go anywhere. Who will help by offering position? Write, CHOIRMASTER, Box 5841 Roxborough, Philadelphia, Pa.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND STAMPED wafers—(round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

S. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar bread. Samples and prices on request.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrill Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

VESTMENTS

GOTHIC VESTMENTS, MEDIAEVAL DESIGNS. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12, Copes from \$75. Mitre \$25. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. PAUL S. BUCK, Distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK and Linen Church supplies, materials. GEORGIA L. BENDER, 1706 Manning St., Philadelphia, Pa.

LENDING LIBRARY

THE MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativitity, Fond du Lac, Wis.

BOOKS WANTED

MOHICANS, 1826; DEERSLAYER, 1841; Lost Galley, 1867; Man Without Country, 1868; Uncle Remus, 1881; Ethan Frome, 1911; any old Poe; any Emily Dickinson. Ask for list "Books Wanted." M. DUNBAR, 123 Rowena St., Boston.

WANTED. BISHOP BRENT'S WITH GOD IN THE World and With God in Prayer. Write SALES DEPARTMENT, Morehouse Publishing Co., stating price and condition of books.

FOR SALE

DESIRABLE HOME IN HISTORIC ATHENS, Georgia. Admirable for anyone wishing to winter in south and send children to university. Address, MARY DEV. BUTLER, 357 Pultaski St., Athens, Ga.

MISCELLANEOUS

SHAKESPEARE REVIVAL! PLAY THE game "A Study of Shakespeare." Increase your knowledge! Educational, instructive, entertaining. Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

DeLand, Fla.

A DELIGHTFUL PLACE TO SPEND THE winter. Sunny rooms with private baths. Best southern food. One block from St. Barnabas' Episcopal Church. For rates write, SOUTHERN TEA ROOM, 130 N. Clara Ave., DeLand, Fla.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

NOTICE

BRENT HOUSE, 5540 WOODLAWN AVE., Chicago, Ill., Conference and Institute center for Church Leaders. For information, apply to MRS. GEORGE BILLER.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY SHORE, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

RETREATS

RETREAT FOR FIFTEEN PRIESTS AT Holy Cross, West Park, New York, Monday evening, November 2d, to Friday morning, November 5th. Strict silence. No charge. Address, GUESTMASTER.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HE block 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong
and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

**Cathedral of St. John the Divine,
New York City**

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00 P.M.

Church of St. Mary the Virgin, New York
46th Street, between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers and Benediction (Rector), 8.
Week day Masses, 7, 8 and 9:30.

CHURCH SERVICES—Continued

New York

Church of the Incarnation, New York
Madison Avenue and 35th Street
H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday),
12:20.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30).
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at
10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, for Children at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 8-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJL, JEROME, ARIZONA, 1810 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 KILOCYCLES (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (880 meters). Grace Cathedral. Morning service first and third Sunday, 11:00 A.M., P. S. Time.

KFPP, SPOKANE, WASHINGTON, 1340 KILOCYCLES (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

KWIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church, Every Sunday, 10:45 A.M., C. S. Time.

WBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLW, OIL CITY, PA., 1260 KILOCYCLES (288 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPB, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

Cokesbury Press, 810 Broadway, Nashville, Tenn.
Intimate Interests of Youth. By G. Ray Jordan. \$1.50.

Sermons from the Psalms. By Clovis G. Chapman. \$1.75.

The Way of a Man with a Maid. By Clarence Edward Macartney. \$1.50.

Thomas Y. Crowell Co., 393 Fourth Ave., New York City.

Has Science Discovered God? A Symposium of Modern Scientific Opinion. Gathered and edited by Edward H. Cotton. \$3.50.

E. P. Dutton & Co., Inc., 286-302 Fourth Ave., New York City.

The Franciscan Adventure. A Study in the First Hundred Years of the Order of St. Francis of Assisi. By Vida Dutton Scudder, M.A., L.H.D. \$5.00.

Harvard University Press, Randall Hall, Cambridge, Mass.

Jacobin and Junto or Early American Politics as Viewed in the Diary of Dr. Nathaniel Ames. By Charles Warren. \$3.50.

J. B. Lippincott Co., East Washington Square, Philadelphia, Pa.

Memories of Yesterday. By Isabella M. Alden (Pansy). Edited by Grace Livingston Hill. With Eight Illustrations. \$2.50.

Politics. By Harold J. Laski. (The Hour Library). \$1.00.

Little, Brown & Co., 34 Beacon St., Boston, Mass.
The Epic of America. By James Truslow Adams. \$8.00.

Richard R. Smith, Inc., 12 E. 41st St., New York City.

Laughing Stewardship Through. By Guy L. Morrill, Director, Stewardship Dep't, Board of Christian Education, Presbyterian Church, U. S. A. \$1.00.

The Universe Within Us. A Scientific View of God and Man. By R. O. P. Taylor. \$2.00.

BOOKLET

Mrs. Waller, 291 Sanford Ave., Flushing, L. I., N. Y.

Various Aspects of the Holy Communion.

LEAFLET

The National Council, Department of Religious Education, 281 Fourth Ave., New York City.
Ways of the Church. Series I, II, III, IV. Prepared by the Child Study Commission.

MAGAZINE

Society for Promoting Christian Knowledge, Northumberland Ave., W. C. 2, London, England.

The Church Quarterly Review. Edited by the Rev. Philip Usher. No. 225, October, 1931. \$5.00 per year.

Problems of Unemployment and Succor for Drought Areas Confront Canadian Church

Clothing Solicited By Auxiliary Transported Free By Railroads— Mrs. DuMoulin Dies

The Living Church News Bureau
Toronto, October 22, 1931

MUCH OF THE CHURCH'S WORK IN Canada today centers about the relief of distress caused by unemployment and the added problem of the drought stricken areas in the middle west.

As early as last spring the missionary society had to make a special appeal on behalf of the stipends of the missionary clergy in the west, and as a result of the \$33,000 then subscribed by the Church in the East and in British Columbia the stipends of clergy in western missions have been maintained.

For the relief of the afflicted people in the middle west themselves the Woman's Auxiliary has been shipping many bales of clothing from the east, the transportation to distributing centers in the west being donated by the railways.

Acting under instructions from the General Synod the Council for Social Service has appointed a special committee on western relief and at the request of this committee the Primate has issued a special appeal to be read in churches, asking for special collections for western relief to be taken on the Sunday after Armistice Day, or as soon after as possible.

In order to find employment for men the government has opened a number of road construction camps in the north, and the Church is planning to place special workers along the line of these camps to care for the spiritual and social welfare of the men in the camps.

In Toronto the deanery expects to reopen in the old Granite Club building the Young Men's Hostel which, as was done last winter, will be managed by Church Army workers.

In Montreal the Church is co-operating in general relief work and the Council for Emergency Relief and Social Service is carrying on an extensive work at the Andrew's Home.

BISHOPS FROM TORONTO COLLEGES

Toronto has the distinction of having provided from its colleges a majority of the bishops of the Church of England in Canada as well as contributing many to the Church of the United States and to the Chinese, Japanese, and Indian dioceses. It is a record which few cities in the world can equal.

Trinity College has given six bishops to Canada and six to the United States.

Wycliffe College has furnished nine bishops to the Canadian Church, one to the American Church, and five in the foreign field.

A BISHOP'S WIDOW LAID TO REST

Tribute to the life work of Mrs. Frances Mary DuMoulin, widow of the Rt. Rev. John Philip DuMoulin, Bishop of Niagara, and former rector of St. James' Cathedral, Toronto, was paid at St. Simon's Church by the presence of large representations of clergy and Woman's Auxiliaries of the diocese of Niagara and Toronto. Mrs. DuMoulin, who had been active in Church work for several decades, died in her 93d year.

The Bishop of Toronto conducted the service, assisted by the Rev. Canon Baynes Reed, an old friend of the family, and the

Rev. Canon Brewin, rector of St. Simon's, where Mrs. DuMoulin worshipped. Pall-bearers were six sons, Philip, Septimus S., Charles B., Edward S., Walker H., and the Rt. Rev. Frank DuMoulin, a Bishop of the American Church, now at Long Island, N. Y.; and three grandsons, Philip Anthony DuMoulin, Eardley A. and Frank D. Bliss.

After the service the cortège left for Hamilton where a public service was held in Christ Church Cathedral where the late Bishop DuMoulin is buried under the altar. The Rt. Rev. D. T. Owen, Bishop of Niagara, conducted the service, assisted by Dean Broughall, rector of Christ Church. The Rt. Rev. Frank DuMoulin conducted the committal service in Hamilton Cemetery.

CONSECRATION OF THE NEW BISHOP OF SASKATCHEWAN

Archbishop Stringer has announced that the service of consecration of Dr. Hallam as Bishop of Saskatchewan will be held on the festival of SS. Simon and Jude, October 28th, in St. John's Cathedral,

Saskatoon. The Bishop of Niagara has consented to be the preacher. The Bishops of Qu'Appelle, Calgary, and Brandon will be present and Archbishop Matheson, the former Primate, has signified his desire to take part in the consecration.

MISCELLANEOUS NEWS

The Rev. C. E. Clarke, rector of Christ Church, Belleville, has been appointed rector of St. Michael and All Angels', Toronto, succeeding the late Rev. Canon J. W. Brain. Mr. Clarke, who assumes his duties November 1st, is a graduate of Bishop's College, Lennoxville. Later he was a student at Emmanuel College, Cambridge, England. Returning to Canada, he engaged in missionary work in the west, and spent two years in Southern Alberta, ministering to the scattered settlers along the borders of the Blood Indian Reserve. During his ministerial career he has also served the diocese of Toronto, and for eight years has been rector of Christ's Church, Belleville.

Tuesday, November 17th, has been selected by the executive of the synod of Huron for a special session of the synod to elect a successor to the Most Rev. Dr. David Williams as Bishop of the diocese.

Memorial services will be held in all parishes of the diocese on November 1st—All Saints' Day.

An Emergency Program for the Whole Church Prepared By Dr. Van Keuren

Bread Lines Condemned as Harmful—British Harvest Festival—Other New York News

The Living Church News Bureau
New York, October 24, 1931

AT A TIME WHEN OUR MUNICIPAL, STATE, and federal authorities are manifesting their concern over the nation-wide plight of the unemployed, and when our parochial and secular social agencies are planning how most adequately to meet the demands of the coming winter, it is significant and valuable to have a program presented at the same time, giving the recommendations of those who are studying these problems from a diocesan point of view. I refer to an emergency program and policy on unemployment relief for the Church itself, recently issued by the social service commission of the diocese of New York. While this communication has gone out to the clergy of this jurisdiction, it is possible that its form will prove appealing for adoption or guidance elsewhere. This program has been prepared by the executive secretary of our commission, the Rev. Dr. Floyd Van Keuren. Dr. Van Keuren points out that churches have passed many resolutions suggesting what government and industry can do, but that this program is an attempt to prepare a policy for the Church itself to follow with its own resources.

The commission's program is given under five major headings. In condensed form they are as follows:

I. Each church member and each parish should do at least one concrete thing to aid in this emergency. The rector has an added opportunity to be a real father in God to the troubled ones in his cure; let him ascertain the names of those unemployed and those without resources. For parishes, corporate communions in behalf of the unemployed, special sermons, parochial activities of inspirational nature, and especially church attendance are

urged to maintain a high morale. Employers in the parish should strive to organize their business to keep as many employed as possible. For the Church member it is suggested that he aid in four definite ways: by his prayers, by his contributions, by efforts to discover odd jobs, and by volunteering his personal service where he can help.

II. Let the parish co-operate closely with local social organizations and agencies and with other churches.

III. The parish should do its utmost to help its own people with work, with money, and with guidance.

IV. Individual needs should be studied with all available aids, through a social service exchange where there is such, by personal visits, and by interviewing those who know the applicant.

V. Bread-lines, responses to street and door begging are condemned. They waste money, encourage idleness, and harm the applicants. The parish should keep its people informed where to send those in need.

Those who are desirous of having more than this summary can obtain the program leaflet from the social service commission at 297 Fourth avenue, New York.

TENTH BRITISH HARVEST FESTIVAL

The Rev. Dr. McComas, vicar of St. Paul's Chapel, Trinity parish, is to be commended for having inaugurated in his church the observance of the British Harvest Festival. It provides an occasion which annually brings a great, popular response, and gives opportunity for a spiritual expression of the bond of friendship between the British Empire and our own nation. Not only is St. Paul's conveniently located for people living in Manhattan, Brooklyn, and New Jersey, but its historical background makes it the most fitting of all local places for this festival. St. Paul's is the oldest house of worship of any communion in New York; it was erected in 1766, ten years before the birth of the Republic and when its builders were British subjects.

Last Sunday afternoon, when the tenth observance of this festival took place, some two hundred people marched in the procession, representing twenty patriotic

societies. The national government participated by the presence of Harvey H. Bundy, assistant secretary of state. The sermon was delivered by the Rt. Rev. Dr. William T. Manning, Bishop of New York. Speaking of the economic depression, he said in part:

"We must find the way, and find it without delay, to remedy the injustices of our economic life, to purify our civilization and make it truly Christian. We must so order our life as a nation that there may be equal opportunity and fair reward for all, with a right and reasonable security for all who are employed in industry."

Wages, he said, are much preferable to charity, and the excessive riches of the man who has too much are just as bad for him as poverty is for the man who has too little. The present division of wealth is disproportionate and unreasonable, he said, and if men have learned to amass wealth, they must learn now to distribute it to those who helped to produce it.

CITY MISSION SOCIETY ITEMS

Those who, responding to last summer's appeals in these columns, aided the fresh air work of the City Mission Society of this diocese, will be gratified to learn that contributions received permitted over 2,000 mothers and children to enjoy country and sea-side vacations. This was an increase from 80 to 100 people per day.

A bit more seasonable is the report of the social service department of the society showing that 6,400 individuals and families were given help and counsel in the past year, compared with only 2,500 in 1929. The City Mission Society at 38 Bleecker street provides for us all, including those uncertain just how to aid the unfortunate, a dependable agency for ministering to our needy brethren.

EDGEWATER CRÈCHE

Edgewater crèche is maintained by our communion to provide a temporary home and expert medical care for infant victims of illness and misfortune. Lack of employment in the home has affected them directly and seriously, and to that this season was added the scourge of infantile paralysis. To care for these littlest ones in our midst contributions are greatly needed. The rector of Trinity Church is president of this agency and the Rev. Dr. Sunderland of the City Mission Society its superintendent.

THE PERFECTION OF DENVER

At Convention time and thereafter one heard only expressions of praise for the excellent provisions made by the people of Denver for the entertainment of its visitors. It seemed that no fault could be found. One New York rector reports a complaint, enough to mar perfection, but as the tale unfolds Denver's reputation continues without blemish. One of the women visitors to Colorado reported upon her return to New York that she thought it would have been better if the Denver Cathedral had had its services in English instead of in Latin, especially during the period of the Convention. It seems that the visitor went not to St. John's but to the Cathedral of the Roman communion. This is a story from the Church of St. Mary the Virgin.

ITEMS

The Rt. Rev. Dr. Michael Bolton Burse, Lord Bishop of St. Albans, is the preacher tomorrow morning at the Cathedral here. The Rev. Dr. Howard Chandler Robbins

of the General Seminary faculty begins tomorrow his Sunday morning preaching in the Brick Presbyterian Church, Fifth avenue and 37th street.

HARRISON ROCKWELL

SOUTH CAROLINA PREPARES FOR TEACHING MISSION

CHARLESTON, S. C.—A two-day conference in preparation of the clergy of the diocese for the Teaching Mission on the Great Commission, to be held in all parishes and missions during the month of November, was held in St. Michael's parish house, Charleston, on October 14th and 15th, with a 100 per cent attendance. The guest speakers, appointed by the provincial field department, were the Rev. John Moore Walker of St. Luke's Church, Atlanta, and the Very Rev. Raimundo DeVries, dean of St. Philip's Cathedral, Atlanta. On Sunday, October 18th, an all-day conference was held for laymen of the diocese in Charleston and in Florence. The conference in Charleston was under the leadership of the Rev. Milton A. Barber, D.D., of Christ Church, Raleigh, N. C., and that at Florence was led by the Rev. John Long Jackson of St. Martin's Church, Charlotte, N. C.

NATIONAL BROADCAST FOR COLLEGES

CHICAGO—The Liberal Arts College Movement, including representatives of all Churches, has arranged in the interest of liberal arts colleges, which are for the most part Church-related, a national broadcast on November 14, 1931.



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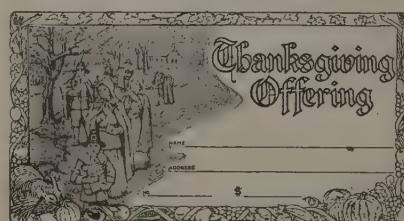
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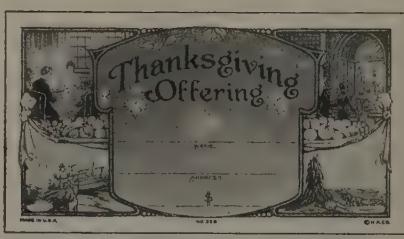
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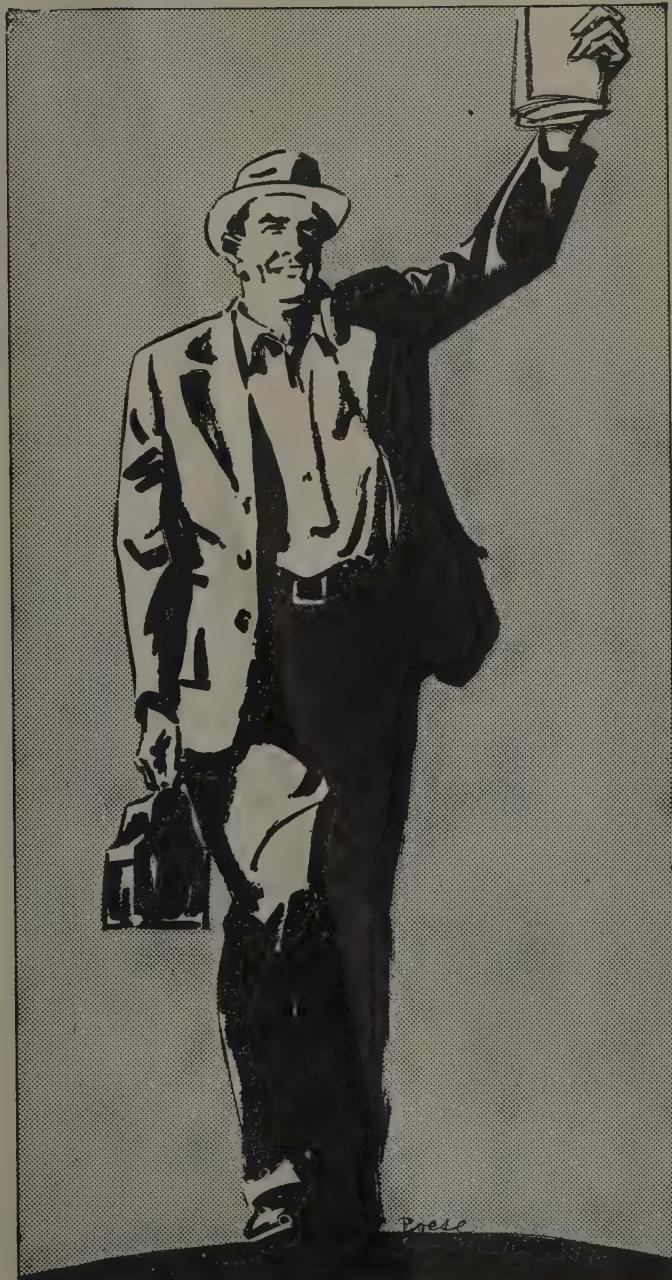


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There are many other heads of families much like him in the United States. This winter all of them will need the help of their more fortunate neighbors.

This is an emergency. It is temporary. But it exists. It must be met with the hopefulness and resource typical of American conduct in emergencies.

Be ready! Right now in every city, town and village, funds are being gathered for local needs—through the established welfare and relief agencies, the Community Chest, or special Emergency Unemployment Committees . . .

The usual few dollars which we regularly give will this year not be enough. Those of us whose earnings have not been cut off can and must double, triple, quadruple our contributions.

By doing so we shall be doing the best possible service to ourselves. All that America needs right now is courage. We have the resources. We have the man power. We have the opportunity for world leadership.

Let's set an example to all the world. Let's lay the foundation for better days that are sure to come.

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The President's Organization on Unemployment Relief is non-political and non-sectarian. Its purpose is to aid local welfare and relief agencies everywhere to provide for local needs. All facilities for the nation-wide program, including this advertisement, have been furnished to the Committee without cost.

Massachusetts Young People Hold Tenth Annual Fellowship Conference

Ninety Groups Represented Compared to Sixteen in 1922—Syracuse University Willed \$150,000

The Living Church News Bureau
Boston, October 24, 1931

THE TENTH ANNUAL CONFERENCE OF the diocesan Young People's Fellowship, held last Saturday and Sunday in Trinity Church, represented ninety groups; 225 delegates and friends were present. This is a marked contrast in numbers to the first informal conference of 1922 when representatives of sixteen groups of young people met in St. Paul's Cathedral. As the term "Young People's Fellowship" is used in this diocese, it refers in convenient manner to all young people in any parish society or council where the older boys and girls, young men and women, meet together for the pursuit and practice of the four subjects: worship, study, service, fellowship. The conference was characterized as being "held for young people; conducted largely by young people."

As to the program, it began on Saturday, after the registration period in Trinity parish house, with a service of worship at which the address was given by the Rev. C. Leslie Glenn of Cambridge. The report for the past year was given by Sumner F. Davis, president. Group conferences followed with these topics and leaders: Programs for Weak Fellowships, Miss Lilian M. Boyd; Programs for Well Established Fellowships, Miss Catherine Humphreville; Advisors, Mrs. Maude Copley, Fellowship, in Worship, Sumner F. Davis; How to Lead Discussions, the Rev. W. M. Bradner.

Bishop Sherrill, speaking at the banquet in the Hotel Brunswick, placed his emphasis on the work of fellowships in the parishes themselves. Following installation of new officers by the Rev. P. M. Wood a service of preparation for the corporate Communion the next morning was held by the Rev. William M. V. Hoffman, Jr., S.S.J.E. After the Sunday service at 8:30 and the breakfast in Trinity parish house, the young people attended Trinity Church to hear the sermon prepared for them by the Rev. A. L. Kinsolving.

New officers beginning their duties are: president, Gordon Snow of Roslindale; vice-president for worship, Pauline Lyon of Mattapan; vice-president for study, Beatrice Blanchard of Brockton; vice-president for fellowship, Charles Ryder of Boston; treasurer, Gray Blaney of Newton; corresponding secretary, Mildred Crowley of Lynn; recording secretary, Beatrice LaGrange of Lawrence.

BEQUEST TO SYRACUSE UNIVERSITY

Syracuse University, the late Dr. William H. van Allen's alma mater, has benefited by a bequest of Dr. van Allen's estate of \$150,000 after the deduction of a few minor legacies. The quest is designated for scholarships, preferably to students in the university's divinity school. The scholarships are to be known as van Allen scholarships and the recipients are to receive as badges small silver copies of the van Allen family crest.

NEWS NOTES

The Rt. Rev. John McKim, Missionary Bishop of North Tokyo, Japan, preached in the Church of the Advent, and Church of St. John the Evangelist, Sunday. Bishop McKim's visit to the Church of St. John the Evangelist was of special significance

as three priests from Bishop McKim's own district are members of the S. S. J. E.

Bishop Moulton of Utah has been with us the past week, preaching in several churches throughout the diocese.

B. Woodward Lanphear of Wuhu, China, gave the noonday address in St. Paul's Cathedral on Thursday and spoke at the evening session of the diocesan training school. Mr. Lanphear whose home is in Worcester will start on his return journey to China on October 28th.

Miss Heloise Hersey, teacher and lecturer, will speak on What Shall We Do With Our Sundays Tomorrow, in the province of New England's series of broadcasts. The remaining broadcasts are:

November 1st, Atty.-Gen. Joseph E. Warner, Politics and Morals.

November 8th, Bishop Brewster of Maine, Religion and Art.

November 15th, the Most Rev. James DeWolf Perry, D.D., on a subject to be announced.

November 22d, Francis B. Sayre, Christ in Modern Life.

November 29th, the Rev. Dr. Elwood Worcester, Religion and Health.

These broadcasts will be over Station WBZ.

ETHEL M. ROBERTS.

BROTHER OF BISHOP BURLESON HAS FACE RECONSTRUCTED

LEWISTON, IDAHO—Through modern surgery, the face of the Rev. Edward W. Burleson, a retired priest of Spokane, Wash., is being reconstructed. He is a brother of the Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop of the Church, and father of the Rev. Theodore M. Burleson, this city.

Since June 7th, Fr. Burleson has been in St. Luke's Hospital, Spokane. Twelve operations have been performed in one hundred and thirty-two days; six or eight more being necessary and the time of hospitalization indefinite.

Considering the seriousness of the accident the surgeon, Dr. A. T. Cunningham, is optimistic.

Grafted bone from the hip and rib to the lower and upper jaw, and skin taken from the chest to repair the tongue and cheek are still necessary in the reconstruction.

The accident occurred at Colburn, following a hunting trip. As Fr. Burleson was entering the house the trigger of his shotgun caught on the porch steps, the bullet tearing through the lower jaw and out through the cheekbone.

HOLDERNESS SCHOOL HALL, NEW HAMPSHIRE, BURNS

NASHUA, N. H.—Knowlton Hall, the main building of Holderness School, the diocesan school for boys, near Plymouth, was destroyed by fire Wednesday, October 21st, with a loss estimated to be \$200,000. The building, built in 1882, and much improved in recent years, housed the school, boys and masters, and had a dining room, assembly room, library, and all indoor recreational life of the school.

The school had last winter suffered a severe fire and had just begun its new year with a bright future, the Rev. Edric A. Weld having assumed the rectorship after four years at Middlebury, Vt. The trustees had looked forward to the accomplishment of much under the leadership of the newly acquired rector.

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Bishop Stewart Outlines Needs of Chicago Organizations—Women's Shelter Opened

The Living Church News Bureau
Chicago, October 24, 1931

DECLARING THAT THE GREATEST HOUR of opportunity for and need of the Church has struck, the Rt. Rev. George Craig Stewart, D.D., Bishop of the diocese, summons Church people to support the emergency needs of various social service stations in a pastoral letter read in churches over the diocese last Sunday.

"Days like these in which we are living furnish the acid test of our religion and show to each of us whether when the rains descend and the floods come and the wind blows, our house falls or stands; whether it is builded upon the sand or upon the rock," says the Bishop's letter. "The foundations of our faith are uncovered, the flimsiness or substantiality of our Christian profession is revealed.

"The Every Member Canvass will soon be made. It is for the support of the Church and her mission as the Body of Christ in your parish, in your diocese, and in the general Church. If ever the Church in these three fields was needed, it is now. If ever the Church had message and ministry to the souls of men, it is now. If ever men needed the strength and the comfort and the help which flow from divine channels of grace, it is now. To weaken the Church in her appointed task at the very hour when she is most needed is to cut the very ground out from under her reason to exist at all. To strengthen the Church in her ministry to the souls and bodies of men is the duty of every member of the Church, who believes that the supreme need in this hour is a fresh vision and knowledge and experience of the redemptive power of Jesus Christ.

"I call upon you, therefore, to support your rector and vestry in a vigorous and thorough and personal appeal to every communicant and indeed to every member of your congregation to maintain the necessary budget of your local parish and to raise the quota of your diocesan and national Program.

"And now I present to you what, I am sure, will be most welcome news. You are being called upon to give to local charities, to various accredited institutions, to relief committees in city and in state. Many of you have wondered where your first duty as Churchmen might lie. You have had a feeling that you wanted to lay your gift upon the altar of the Church, to make her the channel of your service to men and women and little children who are in desperate need. . . . We have needed a clear statement of the work and the needs of those diocesan service stations upon which the heavy load has come in this emergency. I am now prepared to furnish that statement."

Then followed an outline of the emergency needs of the Cathedral Shelter, Chase House, St. Mary's Home, House of Happiness, Church Mission of Help, Church Home for Aged Persons and City Missions, representing a total of \$64,050.

WOMEN'S SHELTER OPENED

Another step in the emergency relief program of the Church in Chicago was taken this week when the Cathedral Shelter for Women was opened under general supervision of the Rev. David E. Gibson. The new shelter is located at 1748 Maypole avenue and is designed to provide lodgings and food for girls and women who

are out of work and have no means of support. Accommodations will be provided for fifty.

Miss Ruth Gibson will act as manager and be in charge of admissions. Mrs. H. Tanner, for five years superintendent of the British Old People's Home at Hollywood, Ill., has been secured as superintendent in residence.

The Cathedral Shelter proper already has a large part in the emergency relief work. An average of 325 are being fed daily there and lodging provided for an average of 175.

MR. INSULL HEADS CHURCH COMMITTEE

Samuel Insull, Jr., son of the Chicago utilities magnate and general chairman of Chicago's relief committee, was appointed chairman of a special gifts committee in connection with the diocesan relief program by Bishop Stewart at a meeting of the Bishop's Associates on Monday.

Members of the relief committee in addition to Mr. Insull include: George Booth, Britton I. Budd, C. F. Fuller, Joseph A. Rushton, John Van Nortwick, Robert M. Burns, John D. Allen, Lester Armour, Bruce Borland, Victor Elting and Edward L. Ryerson, Jr.

ST. EDMUND'S AFTER DIMES

A mile of dimes is being sought by St. Edmund's Church, Chicago, the Rev. Samuel J. Martin, priest-in-charge, in a unique drive for funds to erect a new parish house. Members of the Woman's Guild and Auxiliary are launching the drive under direction of Mrs. Sadie L. Adams, president.

NEWS NOTES

Twenty-five years of service to St. Paul's Church, Kenwood, on the part of Miss Louise Larrabee were rewarded Wednesday night when she was guest at a parish reception. At the same time, the parish bid farewell to the Rev. Otis G. Jackson who has gone to St. Mark's Church, Cincinnati.

The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, was the preacher at St. Luke's Church, Evanston, Sunday morning.

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"Be Thou Thy Brother's Keeper" Practised As Never Before, Says Long Island Bishop

General Convention and Its Results Discussed at Clergy Conference— Diocesan News

The Living Church News Bureau
Brooklyn, October 23, 1931

AT THE CLERGY CONFERENCE CALLED BY the Rt. Rev. Ernest M. Stires, D.D., to meet at Garden City last Monday nearly a hundred and fifty of the clergy were present, the great majority of them remaining all day.

After the brief opening service, Bishop Stires spoke first of the general situation now confronting the Church, and gave some account of the General Convention. Upon the former topic, he said that the Church is more conscious of the present difficulties even than others; but is less disturbed by them, because of her firm trust in God. The present situation is really more nearly normal than that of two or three years ago. The worldwide character of the present derangement is forcing upon us a realization of the essential unity of the human family, and we are opening our hearts to those in distress as never in history and that will turn to gain. The things that can be shaken are being shaken and are falling; and the things that cannot be shaken will be made manifest. The General Convention, he said, was not a great convention, but it was a very good one.

The Rev. Wallace J. Gardner, rector of St. Paul's, Flatbush, speaking on the topic Our Challenge Today said the challenge is perpetual and goes back to the individual. "Myself" is the problem to each of us. If I am really a disciple of Jesus Christ, what will I do in the present situation?

The editor of the *Church Militant*, our diocesan paper, the Rev. Rush R. Sloane of St. Luke's, Brooklyn, presented the work of the diocesan council's department of publicity. Increase of the circulation of the diocesan paper would make it valuable as an advertising medium, and the expense could then be removed from the diocesan budget. The Rev. S. M. Dorrance of St. Ann's, Brooklyn, as chairman of the council's department of religious education, outlined the work of teacher training already undertaken for the current year. The Rev. John Howard Melish of Holy Trinity, Brooklyn, on behalf of the department of social service, graphically presented its program, giving a portion of his time to Spear Knebel, the executive secretary, and the Rev. Harry G. Greenberg of Holy Comforter House.

A hundred and thirty-four sat down to lunch, and at the close of the meal the Rt. Rev. J. I. Blair Larned, Suffragan Bishop, the Rev. J. Clarence Jones, Dean Sargent, and Dr. Melish gave brief accounts of certain features of General Convention.

At the afternoon session, Raymond F. Barnes, treasurer of the diocese, spoke on the present status of the diocese, prefacing his remarks with most interesting incidents of his recent visit to the mission fields of Japan, China, the Philippines, and Hawaii. He made plain the exceptional opportunity we have in Long Island by saying that the ratio of communicants to clergy is larger than the

average throughout the country, so that each priest has a larger company of helpers; the ratio of Church school children is also greater, so that he has a greater opportunity with the young; and the ratio of communicants to total population is greater, so that there is more leaven in the lump. Bishop Stires interrupted to say that these were probably the reasons why he received letters daily from clergymen who would like to come to this diocese. The diocese's effort toward meeting the quota this year, Mr. Barnes said, was very nearly equal to last year at the same date, though the times were unquestionably harder. Bishop Stires added a postscript that there will be "no retreat" this year.

A committee appointed earlier in the day at this point presented resolutions of appreciation of the life and work of Thomas A. Edison, whose death had been announced in the papers of the morning, and of condolence with his family. The resolutions were unanimously adopted by a rising vote, and ordered to be transmitted to the family.

Bishop Larned then spoke of diocesan progress and program, citing a notable list of new buildings recently completed or under construction; and of others about to be undertaken. As to program, there will be no reduction of the budget, there will be more careful preparation for the annual canvass, there will be in some parishes a suggestive individual quota, and there will be a persistent and united effort to "get the last man." The head of the field department, the Rev. Allen Evans, Jr., of Hewlett, then spent some time on details and methods for the canvass.

NEW PARISH HOUSE AT HUNTINGTON STATION

Last Sunday, St. Luke's Day, Bishop Stires dedicated a new parish hall adjacent to Grace Chapel, at Huntington Station. The new building will greatly facilitate the work of this growing congregation. It has a seating capacity of 275, and is equipped with suitable stage, kitchen, and other conveniences. Grace Chapel is part of the parish of St. John's, Huntington, located some two miles or more south of the parish church; the Rev. Albert E. Greanoff is rector. The chapel was built about twenty years ago, and has since been enlarged. The Rev. Charles E. Cragg, rector emeritus, who was rector when the chapel was built, was present at the service of last Sunday, and his address hoped that the time was not far distant when Grace Chapel would be organized as a parish by itself. The Rev. John E. Gerstenberg, now rector of the Church of the Redeemer, Merrick, was also present; he was assistant to Mr. Cragg when the chapel was built. The land on which the present buildings stand was presented by Miss Emma Paulding; she also attended the services Sunday.

DIOCESAN HAPPENINGS

It is of interest in this diocese that the largest diocesan share of the Birthday Thank Offering presented at Denver was that of Long Island. The margin over the second best, however, was but trifling. Long Island sent \$2,477.77. Central New York \$2,477.21. Credit for the success of the effort in our diocese belongs to the

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VOL. XIII OCTOBER, 1931 NO. 4

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Notes on New Books

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diocesan leader in this department, Miss Marie L. Spader of St. Bartholomew's, Brooklyn.

The Brooklyn Clerical League will meet with the New York Churchmen's Association at the Fraternities Club on Monday, November 2d. Bishop Stires and clerical deputies of each diocese will speak on the General Convention.

CHAS. HENRY WEBB.

FIRST CHURCH SERVICE HELD IN MARYLAND COMMEMORATED

EASTON, Md.—Church people from Maryland and neighboring states—Delaware, Washington, and Virginia—attended three thousand strong the three hundredth anniversary of the first Christian service in Maryland, held October 15th at Camp Wright, on Kent Island.

In spite of intermittent showers a mile-long procession of bishops, clergy, and choir marched to the camp to hear the commemoration sermon by the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D.

The Bishop of Easton, the Rt. Rev. George W. Davenport, D.D., celebrated the outdoor Communion service, with Bishop Freeman and the Bishop of Delaware, the Rt. Rev. Philip Cook, D.D., assisting.

Next on the program was a pageant depicting a series of episodes in the life of the Church of England on the Isle of Kent. The initial episode, that of the first service, was a scene at William Claiborne's trading post on the island in August, 1631. Characters included the Rev. Richard James, Captain Claiborne, and settlers at the trading post, presented by St. Paul's Church, Centreville, and Christ Church, Stevensville.

The second episode portrayed the arrival of the first clergyman of the Church of England, who became permanently resident in Maryland as minister of that Church. The characters included the Rev. William Wilkinson, Governor William Stone, Dr. Thomas Garrard, his wife, a planter, his wife and children, and indentured servants, presented by St. Luke's, Church Hill, and St. Andrew's Church, Sudlersville.

The final episode of the first period was a scene in the Tancy home in Calvert county, presented by Trinity parish, at Elkton.

The second period covers that dramatic era in American history between the years 1692 and 1776. Characters portrayed the ten counties of Maryland, speaker of the upper house of the Assembly, and various other state officials, presented by Christ Church and Trinity Cathedral, Easton; Christ Church, St. Michael's and Trinity Church, Oxford.

The third period was divided into four episodes embracing the period from 1780 to 1931. It was during this period that the convention met in Chestertown and gave the Church the name of Protestant Episcopal Church, which it bears today.

SCENE OF CHESTERTOWN PARLEY

The initial episode was a scene showing the conference at Chestertown on November 9, 1780, and was presented by Emmanuel Church, Chestertown.

The second episode depicted the consecration of Thomas John Claggett as first Bishop of Maryland and first Bishop in the Protestant Episcopal Church to be consecrated on American soil. The scene is in Trinity Church, New York, September 17, 1792, and was presented by St. Peter's Church, Salisbury.

The third episode marked Bishop Claggett's first Communion held in All Saints' parish, Frederick county, March 24, 1793. It was presented by St. Andrew's Church, Princess Anne.

The final episode was an inspirational scene of the future of the Church and its opportunities for human service, presented by Christ Church, Cambridge, and St. Stephen's Church, East New Market.

The pageant was the work of the Rev. Clayton Torrence, rector of St. Andrew's Church, Somerset parish.

OLD BARN CLUB CONFERENCE HELD IN SOUTHERN OHIO

AKRON, OHIO—For the eleventh consecutive year the Old Barn Club Conference of the diocese of Southern Ohio met at the club of that name on the outskirts of Dayton October 7th to 11th.

Each day began with the Holy Communion at 7 o'clock and mornings and evenings were given to conferences, the afternoons being left free for recreation and sociability, golf on the municipal links in Hills and Dales Park, which is adjacent, being paramount.

Dr. Thayer Addison of the Episcopal Theological School of Cambridge and the Rev. Leo G. McAfee of Upi, Philippine Islands, were guests of the conference. Dr. Addison discussed the history and theology of missions and Fr. McAfee described his work on the island of Mindanao.

Speaking of the theology which underlies Christian Missions, Dr. Addison said that he is convinced that people do not dislike theological preaching as such but "dislike uninteresting theology uninterestingly taught by uninteresting people." He insisted that "an absolute Christ is essential in an absolute religion" and added that in the teaching of the mission of the Church most people "need more light than heat."

The Rt. Rev. Henry W. Hobson, D.D., presented to the clerical group the ten clergy who have come into the diocese since the conference a year ago: Henry Neale Hyde, Portsmouth; Dorsey Maxwell Dowell, Piqua; Albert Clayton Tebeau, All Saints', Cincinnati; John Frank Scott, St. Paul's, Columbus; Robert Stanley Lambert, Calvary, Cincinnati; Arthur George Wilson, St. Simon's, Glendale, a new colored mission sponsored by the Community of the Transfiguration; Lloyd W. Clarke, Athens; Elwood Lindsay Haines, Glendale; Otis Goodwin Jackson, St. Mark's, Cincinnati; and James E. Wolfe, Newark.

The Rev. James E. Wolfe, who comes to this diocese from the diocese of Ohio, came into the Church after a ministry of twelve years in both branches of the recently combined Congregational-Christian Church. He is now rector of Trinity Church, Newark.

St. Mark's Church, in that section of Cincinnati known as Oakley, celebrated the fiftieth anniversary of its founding last year, and yet for these fifty years it has remained only a mission. One reason has been that it has scarcely ever had the continued services of a resident pastor or priest in charge. The Rev. Otis G. Jackson has come from an apprenticeship as assistant under Dr. G. H. Thomas at St. Paul's, Chicago, to assume charge of this work. Mr. Jackson is a graduate of Andover and Dartmouth and attended Union Theological Seminary and the General. He went to St. Paul's as a deacon and was advanced to the priesthood by the late Bishop Anderson.

The October Selection of the Religious Book Club

JESUS and the GOSPEL of LOVE

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(Cantab.)

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BISHOP-ELECT BARTLETT TO BE CONSECRATED DECEMBER 16

NEW YORK—The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., has taken order for the ordination and consecration of the Rev. Frederick Bethune Bartlett, Bishop-elect of the missionary district of North Dakota, as follows:

Time and Place: Wednesday, December 16th, Gethsemane Cathedral, Fargo, N. D.

Consecrator: The Rt. Rev. Dr. Hugh Latimer Burleson, Assistant to the Presiding Bishop.

Co-Consecrators: The Bishop Coadjutor of Colorado, and the Bishop of San Joaquin.

Preacher: The Bishop of Ohio.

Presenting Bishops: The Bishop of Wyoming, and the Bishop of Spokane.

ITALIAN EVANGELICAL CRUSADE IN BROOKLYN

BROOKLYN, N. Y.—At 12:30 P.M. Sunday, October 25th, the Italian Congregation of the Church of the Atonement, 17th street near Fifth avenue, Brooklyn, launched a special Italian Evangelical Crusade.

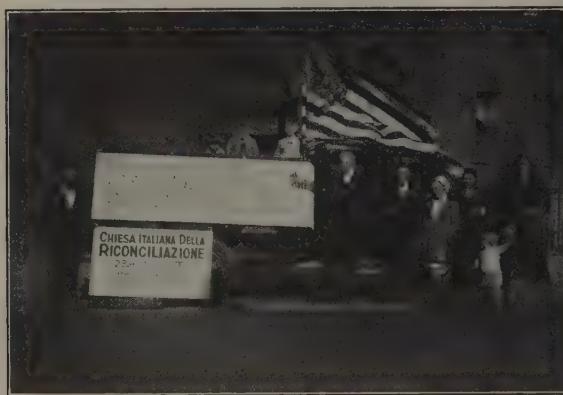
An automobile truck, decorated with

CANON ROGERS TO ADDRESS GOODWILL CONGRESS

CHICAGO—Forty speakers of national reputation, all of whom are expert on international problems, will address the sixteenth annual meeting and Goodwill Congress of the World Alliance for International Friendship through the Churches, which will be held in Chicago, November 10th, 11th, and 12th. The general theme of the addresses will be Disarmament—Peace and Prosperity.

The major subjects to be presented are as follows: Disarmament—Economic Recovery and Human Welfare, the Unhealed Wounds of the Great War, International and Inter-racial Problems, World Peace and Education; Reduction of Armament, the Geneva Disarmament Conference of 1932, the Place of the United States in the World Peace Movement, the World Outlook, Russia and World Peace, India and World Peace, the Colored Races and World Peace, Economics and World Peace, World Conference for International Peace through Religion.

Among the speakers will be: His Excellency, Herr Friedrich Wilhelm von Prittwitz und Gaffron, German Ambas-



A STREET SERVICE

signs on which were printed in Italian quotations from the Scriptures, was blessed by the rector, the Rev. Jeffrey Jennings, D.D. After this service the truck was driven to Italian sections of the city for street services.

The Italian evangelist is M. S. Nisi of 637 Sixth avenue. The truck was donated by V. DeFilippis of 524 Sixth avenue; both of this city.

WHITE BREAD MADE BOY THIEF

SEWANEE, TENN.—Cecil B. Jones, mentioning his experiences during last summer at Dr. Keller's School of Social Service in Cincinnati, Ohio, recently told the seminary club here of a boy who stole money to buy white bread, a rather unusual incentive since the parents of the boy provided sufficient food for an ordinary boy's consumption. Certain glands, secreting imperfectly, created the abnormal craving, of which both the boy and his parents were ignorant. The Hebrew Psychopathic Institute made the discovery.

Mr. Jones was pleading for social service training for all prospective ministers; pointing out by the above specific illustration the inadequacy of such hoary fallacies of "justice" as "once a thief always a thief." The boy's love for white bread was detected by experiments, corrected, and today he is a respected business man of Cincinnati, instead of being in a reformatory.

sador to the United States; Maj.-Gen. John F. O'Ryan, commander Twenty-Seventh Division, American Expeditionary Forces in France, 1917-1918; Hon. Thomas J. Walsh, United States Senator from Montana; Canon T. Guy Rogers, rector of Birmingham, England, and chaplain to the King; Hon. Ruth Bryan Owen, member House of Representatives, from Florida; Pres. Robert M. Hutchins, University of Chicago; Dr. S. Parkes Cadman, radio preacher and vice president of the World Alliance; Dr. John Haynes Holmes, Community Church, New York; Dr. Frederick B. Fisher, First Methodist Church, Ann Arbor, Mich.; Pres. Robert Moton, Tuskegee Institute of Alabama; Justice Florence E. Allen, Supreme Court of Ohio; Rabbi Stephen S. Wise, Ph.D., Free Synagogue, New York; Dr. Henry A. Atkinson, general secretary, World Alliance; Fred B. Smith, chairman, executive committee, World Alliance; Dr. Charles Clayton Morrison, editor, *Christian Century*; and Pres. Rees Edgar Tulloss, Wittenberg College, Ohio.

On Armistice Day at 11 o'clock, Pres. Glenn Frank of the University of Wisconsin will give an address on Lessons of Armistice Day. On Monday, November 9th, there will be a meeting for ministers, religious, and social workers, with an address by Dr. Cadman. In the evening the youth meeting will be addressed by Leo G. Griffith of Pittsburgh and Linley V. Gordon of New York, and at noon a women's luncheon will be addressed by Mrs. Edgerton Parsons.

The conference sermon on November 10th will be delivered by Canon Rogers.

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AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

November, 1931 Vol. XXX, No. 5

EDITORIAL COMMENT

The Standard Upheld—The Work Left Unfinished—We Like It—The Blessing of Infallibility—Annulment—The Humors of Journalism—A Roman Liturgiologist—Brethren—We Agree.

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CHRISTIAN EDUCATION

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THE LITURGICAL APOSTOLATE IN THE ROMAN CHURCH

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One of the features of the congress will be the four round table discussions to be held on Wednesday noon. At the banquet on Tuesday night, the guests of honor will be Miss Jane Addams, the Mayor of Chicago, foreign consuls, and war mothers. Previous to the opening of the Congress there will be meetings in clubs, schools, colleges, and universities, churches, synagogues, and allied societies in adjacent cities and towns. These meetings are in charge of Harry N. Holmes, field secretary of the World Alliance. All of the meetings of the Congress, except when otherwise noted, will be held at the Palmer House where headquarters of the World Alliance have been established.

The executive officers of the Chicago co-operating committee are Clifford W. Barnes, chairman; Walter Mee, executive secretary who may be addressed at 77 West Washington street, Chicago, for particulars regarding the Congress. This committee consists of 150 of Chicago's most prominent citizens.

ASHES OF DR. VAN ALLEN INTERRED AT ELMIRA, N. Y.

ELMIRA, N. Y.—The ashes of the Rev. William Harman van Allen, late rector of the Church of the Advent, Boston, Mass., and a former rector of Grace Church, this city, were interred in the family plot at Woodlawn Cemetery, October 20th, following the committal service by the Rev. William H. Pettus, present rector of Grace Church, who had conveyed the ashes to this country from Germany.

Since the arrival of the Rev. Mr. Pettus on the 19th, the ashes had reposed in St. Michael's Chapel of Grace Church, in which years ago Dr. van Allen had erected an altar in memory of his mother.

HISTORY OF THE COLONIAL CHURCH IN CONNECTICUT

BRIDGEPORT, CONN.—The history of the progress of the Church in Colonial times in Connecticut was enlightened recently on the occasion of the rededication of St. Paul's Church, Bridgeport. A brochure was discovered dealing with the laying of the cornerstone of the original building October 6, 1868—just 63 years ago. This brochure included the sermon, which was preached by the Rev. William Shelton, D.D., rector of St. Paul's, Buffalo, N. Y., who was the son of the first rector of Stratfield—now Bridgeport.

Dr. Shelton's sermon was a rather thorough review of the Church of England's progress in this country. One of the first missionaries from old England to New England was the Rev. George Muirson, who was stationed at Rye, N. Y., and who visited Fairfield and Stratford in 1706. At that time Bridgeport had not yet come into existence.

In 1723 the Rev. George Pigott became the resident rector of Fairfield and Stratford. Halfway between these two places another station was laid out and named Stratfield—a contraction of the names of the two neighboring towns.

Four years later the Rev. Henry Canox took charge in Fairfield and in 1747 was succeeded by the Rev. John Sayre. Dr. Samuel Johnson, later the famous American theologian, was rector of Stratford at that time. These two rectors by their united efforts built the first parish church in Stratfield—the eighteenth in New England in 1748—and called it St. John's. Col. John Burr, who like Dr. Johnson had been a Congregationalist but became a fervent member of the Colonial Church of New

England, gave most of the funds for the church, which was but a small wooden building without steeple or bell, with high-back pews, and a section set apart for colored worshippers.

This was a stormy period according to Dr. Shelton's sermon, and not until the consecration of Bishop Seabury in 1784 did the future hold much promise. In 1785 the first ordination in America was held and among those ordained was the Rev. Philo Shelton, who became the first rector at Stratfield.

In 1801 the old church at Stratfield was torn down and a new one erected for \$3,500 which eventually was sold to the Baptists. The cornerstone of the fifth St. Paul's, formerly St. John's, in the present location was laid October 6, 1868, and last Easter was destroyed by fire. On Sunday, October 4th, this year, the present church, restored in the brown stone walls of its predecessor, was rededicated by the Bishop of the diocese, the Rt. Rev. E. Campion Acheson, D.D. The present rector is the Rev. George M. Geisel.

EAST ORANGE, N. J., CHURCH CONSECRATED

EAST ORANGE, N. J.—St. Agnes' Church, East Orange, the Rev. Nelson B. Gildersleeve, rector, was consecrated by the Rt. Rev. Wilson R. Stearns, D.D., Bishop of Newark, on St. Luke's Day, Sunday, October 18th. The instrument of donation was read and presented to the Bishop by Edward O. Stanley, senior warden of the church. From a mission, the first to be founded by Bishop Lines after his consecration, this parish grew. Mr. Stanley was appointed a warden by the Bishop twenty-seven years ago.

The first church was unique in having been a stable. The harness room was converted into the church, and the stable proper into a parish hall. This building was used until 1924, when under the rectorship of the Rev. W. W. S. Hohenfels, now of St. Louis, the present church was designed, a campaign for funds inaugurated, and within a year the present brick church had been erected. It stands on one of the busiest thoroughfares in the state and as one comes from Newark it is the only church building to be seen in a distance of over five miles.

CLERGY CONFERENCE OF THE DIOCESE OF KANSAS

TOPEKA, KANS.—October 12th and 13th, twenty-four of the clergy of the diocese of Kansas met in conference in Topeka as the guests of the Bishop of the diocese, the Rt. Rev. James Wise, D.D., and Mrs. Wise. The conference began with an evening meal in the Bishop's house. After the showing of moving pictures taken in the diocese, the clergy listened to an address on the issues of the World Disarmament Conference by Prof. Ben Cherrington of Denver University. Bishop Wise conducted a quiet hour and meditation in the Cathedral chapel immediately followed.

Upon the presentation of the distressing financial conditions in the diocese due to the present depression, a committee was appointed which brought in a report suggesting that the clergy, themselves, make definite pledges to an emergency missionary clergy relief fund to be administered by the Bishop. When the pledges were added up it was found that the nineteen clergy present at the time, including the Bishop, had pledged \$1,024 to cover the months of November and De-

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ember. This revealed the fact that many of the clergy are tithers.

At the evening session Mrs. C. C. Bailey of the Cathedral, diocesan president of the Woman's Auxiliary, and Miss Ruth Osgood made short addresses to the clergy on the work of the Auxiliary.

A discourse on Diocesan Missions was given by the Rev. Oliver Crawford, rector of St. Peter's Church, Pittsburgh. The southeast deanery, under the leadership of the Rev. Mr. Crawford, has plans for a deanery-wide mission to be conducted by the clergy.

THE HOLY CROSS LIBERIAN MISSION

WEST PARK, N. Y.—Contributions are being solicited by the Order of the Holy Cross, West Park, for the Liberian mission which is supported wholly by voluntary offerings. The sum needed this year is \$30,000.

This work is carried on under the immediate jurisdiction of the Bishop of Liberia, the Rt. Rev. Robert E. Campbell, D.D., who also belongs to the Order of the Holy Cross. Ten years ago no one in the region had ever heard of Christ. Now mission stations, schools, a hospital and dispensary have been built.

In the schools more than a hundred boys and young men are under instruction for baptism. In the hospital last year more than ten thousand cases of the dreaded tropical diseases were treated, five hundred receiving treatment in one day. No patient leaves this hospital without hearing of Christ and His healing message.

The Church has stations in five towns: Bolahun, Bowolahun, Porowu, Yigbadu, Porluma.

Address all communications to the Holy Cross Mission, West Park, N. Y. The smallest contribution will be gratefully received.

NEW YORK CATHEDRAL DEAN ON "CHURCH OF THE AIR"

NEW YORK—Calling upon the Christian world to have the faith of Christ, as a faith even greater than that in Christ, the Very Rev. Milo H. Gates, dean of the Protestant Episcopal Cathedral of St. John the Divine, in New York, preaching over a coast to coast hookup of the Columbia Broadcasting System in the Church of the Air period October 25th, also denounced both the so-called rationalistic theories of Christ and casualness in religion.

"There are those, today, who seem to hold the idea that it is an unimportant and immaterial thing whether you believe in the divinity of Jesus or not. One reads the expressions that come from many sources with increasing puzzlement and amazement and confusion.

"The old theory was that if the spirit happened to touch you, you were converted and saved. The modern theory is that if you happen to feel like going to church you should go, and if you happen to be attracted by a certain eloquent preacher, you should go—if you are not, 'No.' This is a dangerous error—the heresy of casualness.

"That is why I rejoice in my Church, and especially in the sacramental system of my Church. Religious life needs a system more than any other sort of life. Twice born, yes, but why stop at twice? Again and again born, again and again seeing the vision glorious, and again and again fired and inspired by the presence of the Holy Spirit."

NOVEMBER SPEAKERS

On Sunday, November 1st, the religious broadcasts will be in charge of the Rev.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

SISTER MARY CARITAS

MOUNT SINAI, N. Y.—Sister Mary Caritas, Poor Clares of the Reparation, who before her profession in the Sisters of Reparation was Miss Florence Davis of Nebraska City, Neb., died after a long illness at St. Luke's Hospital, New York City, on October 16th, at the age of 41, and the seventh year of her Religious profession. She was the first Sister of the community to die. Burial was at Little Portion, Mount Sinai, L. I., N. Y., with a solemn Mass of Requiem on Monday, October 19th.

SARAH DESIER NICHOLS

BOSTON—Mrs. Sarah Desier Nichols, widow of the late Frederick Nichols, died on October 16th in Boston while in the process of moving from her home of many years, 2 Joy street, to a Beacon Hill apartment. She was born in New York but had been identified with Beacon Hill and with the religious, philanthropic, and educational life of Boston for many years. Her summers had been spent in Walpole, N. H. She was a member of long standing in old St. Paul's Church which, later, was enlarged to be the Cathedral Church of St. Paul.

Funeral services were conducted by the Very Rev. Philemon F. Sturges, dean of St. Paul's Cathedral, on October 18th. Burial was in Mount Auburn Cemetery.

JAMES MILLER

(By Telegraph)

NEW YORK—Sunday night, October 25th, James Miller, for five years corresponding secretary of the diocesan field department and director of the speakers' bureau, died of a cerebral hemorrhage. Besides his widow, Mr. Miller leaves two children.

Funeral services were held Tuesday, October 27th, at Calvary Church.

Albert E. Day of Christ Methodist Episcopal Church, Pittsburgh, Pa.; and Dr. Stephen S. Wise, Rabbi of the Free Synagogue of New York.

The other preachers are scheduled as follows:

Sunday, November 8th, Dr. Samuel G. Trexler, president of the United Lutheran synod of New York; and the Rev. Dr. Charles L. O'Donnell, president of Notre Dame University and assistant superior general of the Congregation of the Holy Cross in the United States.

Sunday, November 15th, the Rev. Alexander MacColl, Second Presbyterian Church, Philadelphia, Pa.; and Dr. Harry Levi, Rabbi of Temple Israel, Boston, Mass.

Sunday, November 22d, the Rev. Harry P. Dewey of the Congregational Plymouth Church, Minneapolis, Minn.; and the Rt. Rev. John Francis O'Hern, Roman Catholic Bishop of Rochester, N. Y.

Sunday, November 29th, the Rev. George A. Clarke of Emmanuel Baptist Church, Brooklyn, N. Y.; and Dr. Samuel H. Goldenson, Rabbi of the Congregation Rodes Shalon, Pittsburgh, Pa.

THE VICE-MINISTER of Home Affairs in Japan's National Cabinet is a member of Trinity congregation in Tokyo. His son recently went to Oxford University in England to prepare for the ministry.



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NEWS IN BRIEF

ALABAMA—The Teaching Mission on the Great Commission, undertaken by the fourth province, was launched in the diocese of Alabama by a conference of clergy and laymen, held in St. John's Church, Montgomery, October 13th to 15th. Visiting speakers were the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina; and the Rev. B. H. Reinheimer, general secretary of the Field Department of the National Council. Speakers from within the diocese were the Rt. Rev. W. G. McDowell, D.D., Bishop; Dr. Charles Clingman, rector of the Church of the Advent, Birmingham; Dr. R. Bland Mitchell, rector of St. Mary's-on-the-Highlands, Birmingham; the Rev. H. F. Schroeter, of Trinity Church, Mobile; and the Rev. J. M. Stoney, of Grace Church, Anniston.

CONNECTICUT—On October 12th the new chapel of Camp Washington, Lakeside, was opened for inspection. The chapel is the gift of Mrs. James J. Goodwin of Hartford. The annual meeting for the Preservation of the Glebe House in Woodbury was held on October 13th at the Glebe House, the Bishop of the diocese, the Rt. Rev. Edward C. Acheson, D.D., presiding. A series of neighborhood meetings of the Y. P. F. began with the first being held at Trinity Church, Portland, on October 4th. On October 18th the second and third of the series was held at Christ Church, Stratford and at Stonington. On All Saints' Day, November 1st, a meeting will be held at Torrington. The Rev. Frederick R. Sanford of Stonington, retired, who was operated upon recently in New Haven Hospital, is reported convalescing. St. Luke's Church, Bridgeport, celebrated its 60th birthday on October 18th. The Rev. W. H. Jepson is rector of the parish.

EAU CLAIRE—The clergy of the diocese met at the Cathedral Wednesday, October 14th, for a quiet day conducted by the Rev. Fred Tyner, rector of St. Luke's Church, Minneapolis.

FLORIDA—October 9th the Church freshmen at the Florida State College for Women in Tallahassee celebrated with a banquet served in their new student center, Ruge Hall, the recent gift of the late John G. Ruge of Apalachicola. The student vestry, honored guests at the banquet, have completed a canvass for the Program of the Church and report something over \$500 pledged. The sum is to be divided between the general Church, the diocese, and the parish.

HONOLULU—The Rev. Hollis Hamilton Corey, rector of the Church of the Holy Apostles, Hilo, Hawaii, and missionary to the Japanese there, on October 9th was operated upon for goitre at St. Luke's Hospital in New York.

IDAHO—The Rt. Rev. H. L. Burleson, D.D., journeyed from Denver to California visiting his brother the Rev. A. L. Burleson of All Saints', Oxnard, the Rev. J. K. Burleson, rector of Trinity, Escondido, and two sisters in Vista. He visited with a niece in San Francisco, going from there to Lewiston to visit a nephew and then on to Spokane to visit his brother, the Rev. Edward W. Burleson. From Spokane he went to Sioux Falls to terminate his missionary connection preparatory to taking up full duties at "281." While in Lewiston Bishop Burleson confirmed a class of six presented by his nephew, Sunday, October 11th. Bishop Burleson and the Rev. T. M. Burleson motored to Sandpoint, taking the Rev. E. W. Burleson for the day, Monday, October 12th. While there the Bishop confirmed Mrs. E. W. Burleson and her daughter, Veda L. Curtis.

MARYLAND—St. James' Chapel, Parkton, has contributed \$426.74 this year to its Bishop Murray Theological Education Fund established in memory of the late Presiding Bishop. Seven weeks of prayer are being conducted throughout the diocese which began October 18th. Speakers included Bishops Colmore, Thomas, Barnwell, Beecher, Helfenstein; Rev. Frs. J. O. S. Huntington, F. A. Saylor, Arthur Sherman, Miss Dorothy Clark, and Dr. John W. Wood.

NEWARK—at the annual Church school convention of the diocese of Newark, held at Orange, October 17th, speakers were the Rev. Charles S. Armstrong, Miss Mary T. Heward, Miss Mary D. Dodge, the Rev. Joseph Anastasi, and Prof. Paul M. Limbert, Teachers' College, Columbia University. The Rev. Cyril H. Hudson, director of religious education, diocese of St. Albans, England, gave the dinner address. Presiding at this time was the Rev. John H. Rosebaugh, president of the diocesan board of religious education. An afternoon service on October 18th marked the tenth anniversary of Christ Mission, Totowa, of which the Rev. Charles J. Child, rector of Trinity Church, Paterson, is priest-in-charge.

—Children will have a service of their own once a month at Christ Church, Pompton Lakes, the Rev. Kenneth O. Miller, rector, this plan marking the resumption of a practice previously carried out there.

NEWARK—On the evening of October 15th the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, and the Rt. Rev. Wilson R. Stearns, D.D., Bishop of Newark, addressed a regional service at St. Paul's Church, Paterson, the service being one of a series held during Loyalty Month in the diocese. Bishop Stearns confirmed twenty-five candidates, among them seven adults, on the evening of October 14th at St. Luke's Church, Paterson, the Rev. Alexander Ketterson, rector. The regional service at Christ Church, Ridgewood, October 14th, brought out people from that church and from St. Elizabeth's, Upper Ridgewood; All Saints', Glen Rock; St. Bartholomew's, Ho-Ho-Kus; St. John's, Ramsey; Christ Church, Wortendyke; St. Clement's, Hawthorne. The Rev. R. L. Lynes, D.D., rector of St. Paul's Church, Englewood, made the address.

NEW YORK—The number of communions in Trinity parish, Ossining, has increased 1,050 over a period of ten months. Since November, 1930, there has been a daily celebration at Trinity. On each Tuesday evening this season the curate, the Rev. F. C. Leeming, is giving a course of addresses on the Prayer Book. A newly organized choir of fourteen boys is used on most of these evenings to illustrate some part of the services. Following the lecture the class goes into the church for a service of devotions before the Blessed Sacrament. There is a sung Eucharist for the children of the Church school at 9:30 every Sunday morning.

NORTHERN INDIANA—Nearly 100 clergy and laymen attended the annual conference under the auspices of the field department of the diocese of Northern Indiana, held at Trinity Church, Fort Wayne, Tuesday, October 20th. Speakers were the Rt. Rev. Robert E. Campbell, O.H.C., Bishop of Liberia; the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin and a member of the National Council; the Rev. Dr. Charles Herbert Young, rector of Howe School; the Rev. A. L. Schrock, Goshen; the Rev. W. E. Hoffenbacher, Logansport; Dr. G. F. Hitchcock, Plymouth; Glen R. Sawyer, Elkhart; and Mrs. Robert Hupp, of South Bend, president of the diocesan Woman's Auxiliary. The Rev. Dr. Charles Noyes Tyndell of Fort Wayne, chairman of the diocesan field department, was chairman of the conference.

PITTSBURGH—The Monongahela Valley Regional Church school meeting was held in Christ Church parish house, Brownsville, on October 19th. Speaker of the evening was Miss Evelyn G. Buchanan, diocesan superintendent of religious education. The new \$100,000 All Saints' Church, Pittsburgh, was dedicated on Sunday afternoon, October 18th. The Rt. Rev. Alexander Mann, D.D., Bishop of the diocese, officiated, assisted by the Rev. Walter J. Marshfield, rector, and visiting clergymen. Addresses were delivered by Bishop Mann, the Rev. Dr. R. H. Allen, pastor of the Brighton Road Presbyterian Church, and Charles S. Shoemaker, junior warden and chairman of the building committee. The church is of English gothic design and was begun last November. Most of the ground on which it was erected was donated by David B. Oliver, senior warden.

Canon T. Guy Rogers of Birmingham Cathedral, England, preached at the morning and evening services of Calvary Church, Pittsburgh, October 18th. Canon Rogers is visiting the United States under the auspices of the committee on interchange of preachers and speakers between America, England, and France. While in Pittsburgh Canon Rogers was the guest of the Rev. Hugh S. Clark, rector of Calvary Church, who served for a time on the staff of Birmingham Cathedral. Canon Rogers also addressed the Pittsburgh Hungry Club, University of Pittsburgh, and the Pennsylvania College for Women.

TENNESSEE—Nine juniors of St. Luke's School of Theology, Sewanee, were formally matriculated into the school at a chapel service Monday, October 19th, the nearest week day to St. Luke's Day. Ernest Percy Bartlam, diocese of Sacramento; Peter William Lambert, Jr., diocese of New York; William Wallace Lumpkin, diocese of Upper South Carolina; Alfred St. John Matthews, diocese of Florida; Charles Frederick Schilling, diocese of Atlanta; Virgil Pierce Stewart, diocese of Kansas; Thomas Robinson Thrasher, diocese of Tennessee; Homer Neville Tinker, diocese of Texas; and Hedley James Williams, diocese of Long Island, comprise the class of 1934.

WEST VIRGINIA—A tense atmosphere was created by the Rt. Rev. W. L. Gribble, D.D., Bishop of the diocese, at the joint meeting of the convocations, which met at Jackson's Mill,

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October 6th and 7th, when he reviewed the vows made by the clergy at the time of their ordination to the diaconate, and again, when they were advanced to the priesthood. The Rt. Rev. R. E. L. Strider, D.D., Coadjutor of the diocese, followed with an address on the Need of a Teaching Ministry.—The Bishop Peterkin Memorial Settlement House is now in process of erection in the Smoke Hole region of Pendleton County. The expense is being assumed by the Ven. B. M. Spurr, D.D., Moundsville, while the women's organization and that of the young people are providing for the furnishing of the house. About \$750 will be required for this purpose. Capt. Edward Hodgkinson of the Church Army is in charge. An old school house is to be remodelled into a chapel, and when done will be consecrated under the name of St. George's-in-the-Smoke Hole.—For the third year in succession, the parish church at Sistersville was the scene of a harvest festival. The church was decorated with fruits and flowers, which after the service were taken to the sick and aged. The Rev. George Wood is rector.—At St. Paul's Mission, Millville, branched candlesticks, flower vases, and an altar cross were dedicated to the memory of Miss Emma Virginia Brown. Other improvements will be made later, through a legacy left to the mission by Miss Brown.—A memorial service was conducted at Zion Church, Charlestown, recently, in honor of the Rev. W. H. Meade, D.D., who for sixteen years was rector of the parish, the occasion being the dedication of a baptismal ewer and a tablet to his memory. The Rev. J. F. W. Feilds is rector.

WESTERN NEW YORK—The reorganization of the diocese which was divided by act of General Convention will take place in the near future. The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor, will, of course, become Bishop of the western end and will retain his residence at Buffalo, while the Rt. Rev. David L. Ferris, D.D., present Bishop, will take the Rochester end of the diocese.—The rector of St. Peter's Church, Niagara Falls, the Rev. Philip W. Mosher, D.D., who resigned recently, had served the parish for thirty-four years.—On October 4th the Rev. H. Russell Talbot of the Church of the Epiphany, Rochester, celebrated his tenth anniversary as rector of that parish. Bishop Ferris preached.—The community house at Cataraugus Indian Reservation at Irving was dedicated recently. The house, to be known as the Clough Memorial, was erected to the memory of the Rev. Thomas H. Clough, who spent forty years in this field.—Trinity Church, Buffalo, was the recipient of \$1000 recently from Mrs. Charles G. Clifton. The gift, which is to be known as the Grace Gorham Clifton Fund, will help materially to offset any shrinkage in pledges which may be encountered due to the depression.—DeVeaux College School began its eightieth year as a preparatory school for boys this fall with an enrolment of 117 cadets. This is the largest number registered since the founding of the school. The Rev. William S. Barrows, D.D., is headmaster.

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NO RETREAT!

No retreat! This was the call issued to the Church by the General Convention of 1931. Keenly alive to the implications of the present economic situation as evidenced by the report of its committee of twenty-one appointed to consider such questions, the Convention nevertheless approved in its entirety the Maintenance Budget for the missionary work of the Church for 1932 as presented by the National Council. This budget authorizes no increase over the budget for 1931, but does provide for holding the line. This action of General Convention seems justified by the remarkable record of steadfastness in the face of adversity established by the Church during the past two years.

Will the Church now support the action taken by its official representatives? Will it meet a difficult situation by redoubled effort in the Every Member Canvass for which we are now preparing? Will it both preach and practise the need for sacrificial giving in order that the work of the Kingdom may not suffer?

It is obvious that in many parishes the problem will be difficult because of pledges which must be reduced because of real necessity. Such reductions must be made up elsewhere. Here lies our great opportunity. More than one-half of the communicant members of the Church are giving nothing regularly to the support of their parishes or to the support of the missionary work of the Church. They have been indifferent to their other obligations as Christians, notably the obligation of worship. Adversity is bringing many of them to a realization that they have neglected to put first things first. Their investments of money, time, and energy in the things of the world have not produced expected dividends. They are ready now to consider a real investment in the Kingdom of God. It is our duty to give them an opportunity to make such an investment.

The slogan for the Canvass of this year should be "Reach the Last Man," and reach him with an invitation to give of himself, of his time, his prayer, and his material possessions to the work of Almighty God.

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